



The Improvement Era

December 1962

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CARBON DIOXIDE IN AIR

Recent studies by scientists on carbon dioxide have some interesting varied conclusions. Contributions as a memorial volume to C. G. Rossby included the following conclusions by various authors: That there has been an increase in the carbon dioxide in the atmosphere of ten percent since the turn of the century due to burning of fossil fuel; that the measurement of Carbon 14 content of tree rings over many years leads to only a few percent increase, instead of ten; that carbon dioxide stays in the air for about 5 years before dissolving in the sea; that only the upper layer of the sea can absorb carbon dioxide and this layer takes about 500 years to mix with the lower, so that by the year 2000 the increase in carbon dioxide content in the air should be between 25 and 40 percent. A doubling of the carbon dioxide content has been estimated to mean a rise in the average temperature of 6.5°F. More careful work is needed to reconcile these numbers.

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DAVID O. MCKAY and RICHARD L. EVANS, Editors; DOYLE L. GREEN, Managing Editor; MARIA C. JOHNSON, Associate Managing Editor; ALBERT L. ZOMELA, Jr., Research Editor; PATRICIA MURPHY, CAPER E. GRANT, JUDITH STEPHAN, REED H. BLAKE, Editorial Assistants; FLORENCE B. PINNOCK, Today's Family Editor; MARGO D. HANSEN, The Era of Youth Editor; ELAINE CANNON, The Era of Youth Associate Editor; Art Division, RALPH REYNOLDS, SYDNEY B. SORBY, FRANKLIN S. HARRIS, JR., HOMER DURHAM, JAMES M. JACKSON, ANNA A. GARDNER, Contributing Editors; JORRIS T. BENTLEY, General Manager; FLORENCE S. JACOBSEN, Associate General Manager; VERA F. SCOTT, Business Manager; A. GLEN SNARE, Subscription Director; TAYLOR EVANS, Advertising Director.

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ART AND PHOTO CREDITS:

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890 Henrich Hofman painting
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898-899 and remainder of Conference section
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All other art and photos, Ralph Reynolds Studio.

COVER NOTE

"Angel Unaware," an award-winning photograph by Homer Jones, who for many years has been owner-manager of the Zion Photo in Cedar City, Utah, sets the scene for Christmas as it becomes the Era cover.

Cover Lithographed in full color by Deseret News Press.



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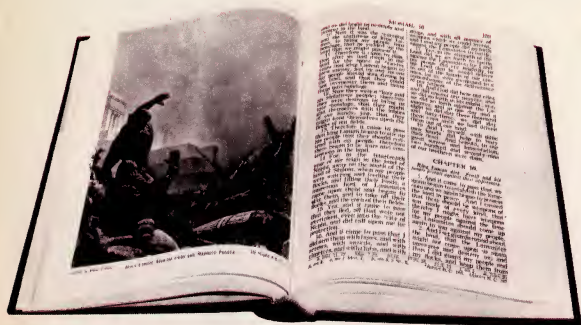
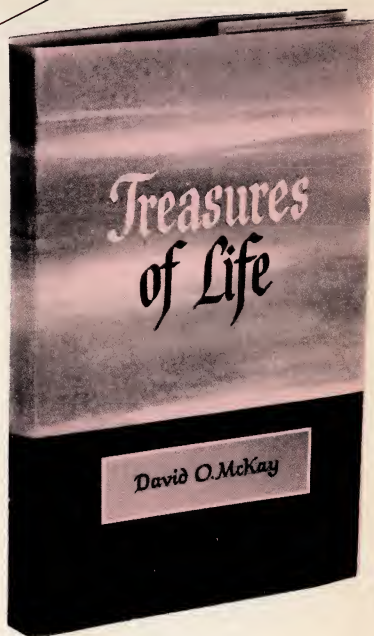
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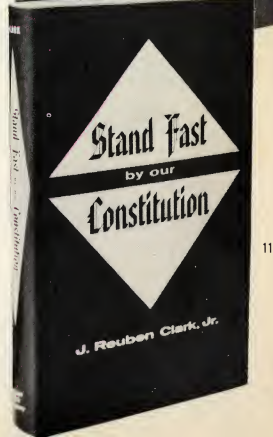
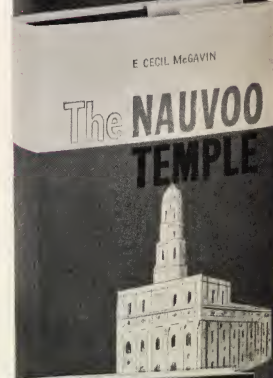
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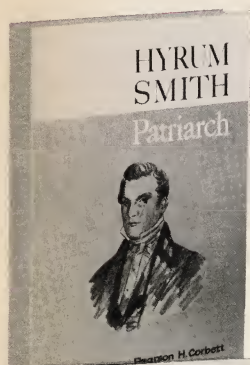
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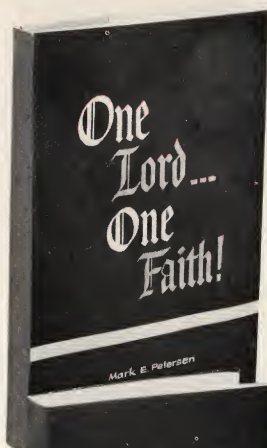
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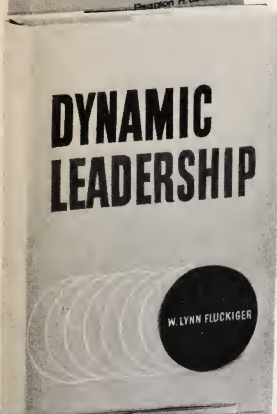
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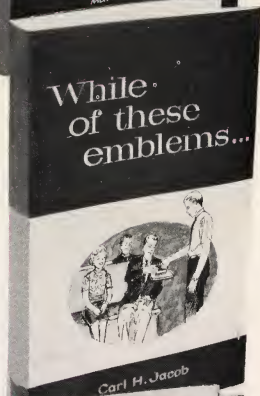
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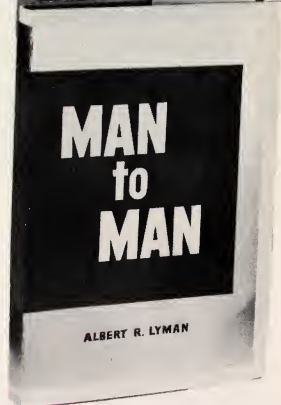
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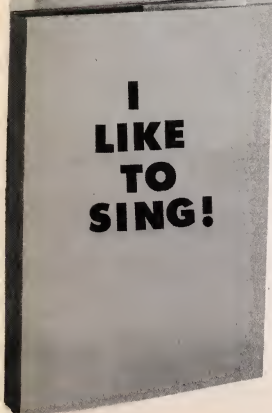
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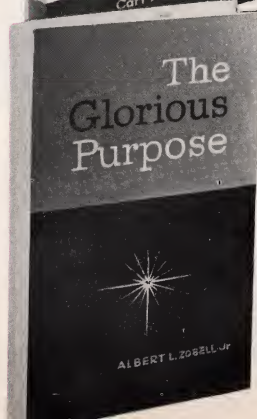
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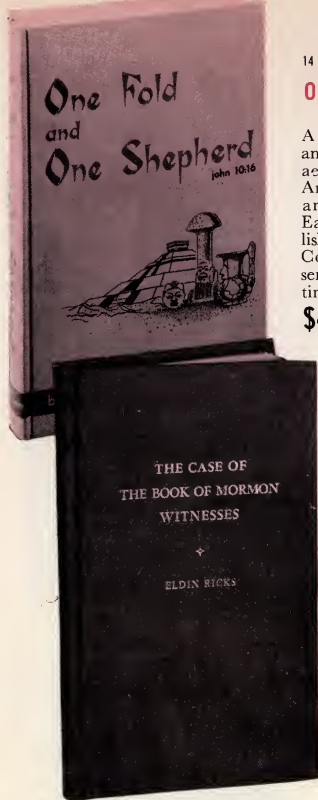


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SPECIAL

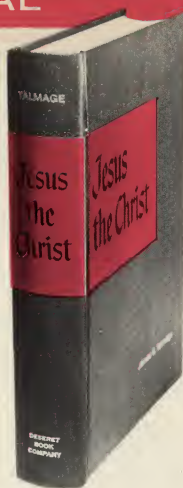
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FIRST SERVICES ON BASE

Standing in front of a onetime Shinto Shrine are members of the newly created servicemen's branch at the Long Beach Naval Station. The branch established regular LDS services for the first time on the base, the third largest in the US Navy.



THIRTEEN EAGLES

Pictured are 13 Eagle Scouts of the Denver Third Ward, Denver (Colorado) Stake, eleven of whom received their Eagle rank this year. Twelve of the boys also earned an individual award during the year. Scoutmaster is Forest Jensen with assistant scoutmaster Keith Laffleur in charge of troop advancement.



ALL GOLDEN GLEANERS

When Donna Brinton LeBaron received her Golden Gleaner award (at the same time her husband received his Master M Man), she joined her other sisters, sisters-in-law, and mother as holder of the honor.

All the Golden Gleaners have been married in the temple and are active church workers. They are (l-r): seated, Virginia Brinton Whipple, El Paso (Texas) Stake; Vida Driggs Brinton, and Donna, East Mesa (Arizona) Stake; back, Rula Brinton Flake, East Phoenix (Arizona) Stake; Ruth Brinton Hiatt, Maricopa (Arizona) Stake; Pearl Randall Brinton, and Ruth Freestone Brinton, East Mesa Stake.

Letters and Reports

HIGH PRIESTS' DINNER

A most successful dinner was held by the high priests of the Hamilton (New Zealand) Stake. Out of 61 high priests in this scattered stake, 42 with their wives sat down to dinner. The evening was organized by the quorum presidency and their wives, and the cooking was done by the wives of the quorum members living in the Temple View area.

This is the first high priests quorum dinner and social ever held by high priests in New Zealand. Many of the wives had never met before, and even the high priests themselves have only rare opportunities to see each other. It will be a long-remembered event.

Sincerely,
Jacob Z. Richardson
Quorum President
Temple View, New Zealand

WANTS PERSONAL SUBSCRIPTION

I am in the South German Mission. I will be here for 26 more months, and I find it necessary to have my own subscription to The Improvement Era. Every month when the Era arrives, my companion and I almost have a quarrel over who is to get this or that article or picture.

A few missionaries, including myself, are making scrapbooks. The Era has so many valuable pictures and articles that I don't want to miss having them in my book. We use our scrapbooks in firesides, group meetings, and at parties.

Please send the September issue as the first one in my subscription. The picture of President McKay is a treasure in itself.

Sincerely yours,
Elder Kent M. Aland
South German Mission

FIRST IN WARD



A. J. Balukoff, San Diego Tenth Ward, San Diego (Calif.) Stake, is the ward's first Eagle Scout and the first to receive the Duty to God award. A priest, A. J. was president of his

deacons quorum and in the presidency of his teachers quorum. He is also a member of the Order of the Arrow, Ashle Lodge.

Of Christmas... ..and Chapels

Centerville 2nd and
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For many new church buildings in the Mountain West, this will be the First Christmas . . . where reverent devotion to the Christ Child and the message of "Peace on Earth" will be told . . . Many of these new chapels were built of enduring Interstate BRICK . . . built to serve for innumerable Christmases to come . . . adaptable to every modern architectural trend, not only in churches, but in homes, schools and commercial buildings. . . . Brick is a durable product low in cost with practically no maintenance.

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Dr. Durham's column was written before President Kennedy's blockade and subsequent action in the Cuban crisis. (Era copy is prepared well in advance of publication.) The column attests to the insight with which, Dr. Durham evaluates "These Times" in which we live, and the Era is happy to present it to its readers in this light.—The Editors.

One year ago this column expressed the view that "perhaps it is time for another President of the United States to revive the historic position of the United States with respect to the Monroe Doctrine and 'any attempt' by a European power—or any other power—to 'extend its political system to any portion of this hemisphere.'"

Whatever may have developed since Mr. Monroe's original statement in 1823, American public opinion looks upon the Monroe Doctrine as a basic policy.

In 1928, Undersecretary of State J. Reuben Clark, Jr., wrote, "The fact should never be lost to view that in applying this Doctrine . . . since it was announced, our Government has over and over again driven it in as a shield between Europe and the Americas to protect Latin America from the political and territorial thrusts of Europe."

"The Clark Memorandum on the Monroe Doctrine," "These Times," December 1961.

The President and the Monroe Doctrine

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe



On August 31, 1962, Senator Keating of New York told the United States Senate that 1,200 Soviet troops arrived in Cuba between August 3 and August 15. By mid-September, 5,000 Russian troops were estimated to be in Cuba, plus missiles, tanks, jet aircraft, artillery, and other weapons.

At his news conference, September 13, President John F. Kennedy stated that "these new shipments do not constitute a serious threat to any other part of this hemisphere." He also went on to state that "If at any time the communist buildup in Cuba were to endanger or interfere with our security in any way, including our base at Guantanamo, our passage to the Panama Canal, our missile and space activities at Cape Canaveral, or the lives of American citizens in this country—or if Cuba should ever attempt to export its aggressive purposes by force or the threat of force against any nation in this hemisphere, or become a military base of significant capacity for the Soviet Union—then this country will do whatever must be done to protect its own security and that of its allies." The President's statement mentioned the "threat of force" from a Cuban military base. But the current issue was *political*, not military.

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The best available weapon in our political arsenal for such circumstances, the Monroe Doctrine, applied to the latest subversion from abroad, was not recalled nor re-activated.

News sources reported that in 1960, Nikita Khrushchev announced in Moscow his view that the Monroe Doctrine was "dead." It is by no means dead in the thinking and the processes of American public opinion.

In 1895, Secretary of State Olney stated, "The people of the United States have a vital interest in the cause of popular self-government." That interest remains.

Missing in recent diplomacy have been forceful reminders to the Soviet Union and to the present Cuban government of the historic American position in this regard. Undersecretary Clark's words dated December 17, 1928, assert the underlying principle. This principle respects the right of the Cuban people to self-government. But where such nations become involved with European governments in arrangements which threaten the security of the United States, . . . the Doctrine runs against the European country, not the American nation, and the United States would primarily deal thereunder with the European country and not with the American nation concerned."

On December 6, 1904, Theodore Roosevelt did not hesitate to claim for the United States the function of exercising "an international police power" in the western hemisphere. Today this responsibility has been shared with the members of the Organization of American States [Rio Pact]. The pages of history are filled with other aspects of the Doctrine.

What, practically, can be done to
(Continued on page 960)

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Of all festivals throughout Christendom, Christmas comes most nearly being universally accepted and celebrated. There is something intrinsic about it that appeals to everyone from the stripling youth and the little toddling infant to the old philosopher, walking in the sunset of life. It is the one season of the year when selfishness is subordinated, when the desire to get is supplanted by kindness, forgiveness, forbearance, love. These are among the simple virtues which make this holiday season so delightful.

In my youth, as a farm lad, I dreamed of visiting Bethlehem, especially as I filled the mangers with fresh, clean hay for our animals at Christmas time. That dream came true for me when forty-one years ago last month Brother Hugh J. Cannon, at one time one of the editors of *The Improvement Era*, and I drove through those same hills that Mary and Joseph traversed that evening when they hoped to find lodgings, but "there was no room . . . in the inn." (Luke 2:7.) They had to go, not to a stable as we think of it, but to a cave where there were cattle, and where their keepers stayed at night.

In 1921 we left the gates of Jerusalem late in the afternoon and drove in a Ford car about five miles from Jerusalem to Bethlehem. We had just left Rachel's tomb, by the side of the road, with all its historic memories of Rachel's passing as she gave birth to her second son Benjamin, when we saw a flock of sheep before us. The driver of the Ford hit his Klaxon horn, and those sheep started

to run, following the man who ran first off the road. He did not drive the sheep. He ran off the road, and the sheep ran with him. As we passed him, the leaders of the sheep were gathered around their shepherd, eating something out of his hand, as we now give our horses, when they come to us. I thought it was a piece of sugar.

At that moment we remembered the words of the Savior uttered hundreds of years ago, "My sheep hear my voice . . . and a stranger they will not follow." (John 10:27, 5.) The sheep gathered around the herdsman and knew that they were safe as long as they stood near him. As we passed them, they came back to the road, and we continued on our way to Bethlehem, and pictured in our minds Joseph and Mary trudging along over nineteen hundred years ago. This is the picture as we saw it in our minds:

Then the town was dark. The sun had gone behind the clouds, Joseph was weary. Mary was more weary, when they knocked at the door of the inn, only to be told, "There is no room." The innkeeper might have said: "You had better go down in the town, where the cattle are. There you will find room with those who keep the donkeys and perhaps a camel."

That night a babe was born, and there were shepherds in the fields. You can see the shepherds as you drive from Jerusalem to Bethlehem, now, but probably not at the season that the world calls Christmas, because the shepherds are not watching over their flocks at this

Some Notes on Christmas

THE EDITOR'S PAGE / PRESIDENT DAVID O. MCKAY

season of the year, but that does not matter. It is the event that interests us.

Shepherds watched over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:8-11.)

That announcement of the first Christmas is the sweetest story ever told—the sweetest story because the eternal principles enunciated—the "good tidings of great joy" were to be "to all people." (*Ibid.*, 2:10.) The light of the world was to shine in every heart.

Humble shepherds informed by revelation "found Mary, and Joseph, and the Babe lying in a manger." (*Ibid.*, 10.) Wise men from the east were guided to him through the channel of learning. When after forty days, Mary, in conformity with the Mosaic Law, (Levit. 12:1-8) took her child to the temple, Simeon recognized the Babe as "... the Lord's Christ." (Luke 2:26; Talmage, *Jesus the Christ*, p. 95.)

Thus was it shown even on the first Christmas that all people—the humble, the learned, the rich, the great—who sincerely seek the Christ will find him and become one mind in a divine brotherhood. All barriers are overcome in the presence of Christ.

Since that time all events in history

are dated by that great event in the stable. "BC": before Christ, all that happened before him, and "AD"—everything that has happened since his birth.

The true spirit of Christmas is the Spirit of Christ. Radiating through the centuries comes the heavenly announcement of the birth of the Babe of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

It is fitting at Christmas to renew our desires and to strengthen our determination to do all that lies within our power to make real the message heralded by the angels. Let us glorify God by seeking the good, the true, the beautiful; let us strive to establish peace on earth by exercising that same good will toward one another which God has shown toward us.

He lived for us, that we might live. He came to give us life eternal. Let us accept his gift with gratitude.

Jesus is the Prince of Peace, but he will not bring peace to the world in any magical way. As he has always done, he will grant it only according to the law upon which it, like all blessings, is predicated. Hate breeds hate; love begets love, kindness invites more kindness, and kindness and love beget peace. When mankind learns this simple lesson, peace will come to them as a natural result.

Christmas is for families always—and Sister McKay joins me and my family circle in sending the warmest greetings of the season to each of you and to your family circle.

Mediation and Atonement

BY PRESIDENT JOHN TAYLOR
FROM HIS BOOK MEDIATION AND ATONEMENT

It may here be asked, what difference is there between the Son of God, as the Son of God, the Redeemer, and those [persons] who believe in him and partake of the blessings of the gospel?

One thing, as we read, is that the Father gave him power to have life in himself: "For as the Father hath life in himself, so hath he given to the Son to have life in himself;" and further, he had power, when all mankind had lost their life, to restore life to them again; and hence he is the Resurrection and the Life, which power no other man possesses.

Another distinction is, that having this life in himself, he had power, as he said, to lay down his life and to take it up again, which power was also given him by the Father. This is also a power which no other being associated with this earth possesses.

Again, he is the brightness of his Father's glory and the express image of his person. Also, he doeth what he seeth the Father do, while we only do that which we are permitted and empowered to do by him.

He is the Elect, the Chosen, and one of the Presidency in the heavens, and in him dwells all the fulness of the Godhead bodily, which could not be said of us in any of these particulars.

Another thing is, that all power is given to him in heaven and upon earth, which no earthly being could say.

It is also stated that Lucifer was before Adam; so was Jesus. And Adam, as well as all other believers, was commanded to do all that he did in the name of the Son, and to call upon God in his name for ever more; which honor was not applicable to any earthly being.

He, in the nearness of his relationship to the Father, seems to occupy a position that no other person occupies. He is spoken of as his well-beloved Son, as the Only Begotten of the Father—does not this mean the only begotten after the flesh? If he was the firstborn and obedient to the laws of his Father, did he not inherit the position by right to be the representative of God, the Savior and Redeemer of the world? And was it not his peculiar right and privilege as the firstborn, the legitimate heir of God, the Eternal Father, to step forth, accomplish, and carry out the designs of his Heavenly Father pertaining to the redemption, salvation, and exaltation of man? And being himself without sin (which no other mortal was), he took the position of Savior and Redeemer, which by right belonged to him as the firstborn. And does it not seem that in having a body specially prepared, and being the offspring of God, both in body and spirit, he stood pre-eminently in the position of the Son of God, or in the place of God, and was God, and was thus the fit and only Personage capable of making an infinite atonement? Hence we read:

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

"Burnt offerings and sacrifices for sin thou hast had no pleasure.

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. 10:5-9.)

We are told in the Pearl of Great Price that when Satan proposed a plan of his own, promising to redeem every soul of man, but wherein the free agency of man would be destroyed, and said, "Wherefore give me thine honor," the Only Begotten said, "Father, thy will be done, and the glory be thine for ever. . . . I am prepared to carry out thy plan." (See Moses 4:1-2.) The apostle above quoted states, "A body hast thou prepared me: . . . Then said I, Lo, I come . . . to do thy will, O God." Hence from the above we learn that though others might be the sons of God through him, yet it needed his body, his fulfilment of the law, the sacrifice or offering up of that body in the atonement, before any of these others, who were also sons of God by birth in the spirit world, could attain to the position of sons of God as he was; and that only through his mediation and atonement. So that in him, and of him, and through him, through the principle of adoption, could we alone obtain that position which is spoken of by John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.) Thus his atonement made it possible for us to obtain an exaltation, which we could not have possessed without it.

"His name shall be called Immanuel," which being interpreted is, God with us. Hence he is not only called the Son of God, the First Begotten of the Father, the Well Beloved, the Head, and Ruler, and Dictator of all things, Jehovah, the I Am, the Alpha and Omega, but he is also called the Very Eternal Father. Does not this mean that in him were the attributes and power of the Very Eternal Father? For the angel to Adam said that all things should be done in his name. A voice was heard from the heavens, when Jesus was baptized by John the Baptist, saying, "This is my beloved Son, in whom I am well pleased," and when the Father and the Son appeared together to the Prophet Joseph Smith they were exactly alike in form, in appearance, (DHC, Vol. IV, p. 536) in glory; and the Father said, pointing to his Son, "This is My Beloved Son. Hear Him!" There the Father had his apparent tabernacle, and the Son had his apparent tabernacle; but the Son was the agency through which the Father would communicate to man; as it is elsewhere said, "Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:8.)



FULFILMENT

*I'm going back home
With a right glad will,
To the little rock house
On Windrush Hill.*

*Where the heather blows sweet,
And the blackbird calls,
And silver and slanting
The fine rain falls.*

*Where the fair loch mirrors
The snowcapped ben,
And the sound of the pipes
Floats up from the glen.*

*Where a dear lass waits
To become my bride,
The bonniest lass
In the countryside!*

*We'll light the peat fire,
The kettle will hum
(And let the winds blow,
And let the rains come!)*

*Joy will bide with us,
Contentment will fill
The little rock house
On Windrush Hill.*

BY BETH ROBERTSON



Prayer, both public and private, is often a new experience for converts to the Church, and when it is not an entirely new experience, it surely takes on new meaning. What is prayer? How do we pray? Why should we pray? How does one become a prayerful person? These are perplexing questions to converts, and frequently are equally as perplexing to our people who have been born in the Church.

One of our beautiful hymns (the words by a British poet, the melody we use by an LDS elder) describes prayer as "the soul's sincere desire, uttered or unexpressed." Prayer may either be verbal or silent, but it must come from the heart, and it should not just come when we are in trouble. Another well-loved hymn admonishes us, "Ere you left your room this morning, did you think to pray?" Certainly all of us should feel the necessity of prayer to begin a day. Can we ever, upon arising, know what will befall us before the day is over, what tests and trials we will be asked to endure? Prayer is the foundation upon which we may build our faith and strength to endure the trials of the day, but we must be vigilant lest our regular prayer becomes a wordy monologue repeated each day at the same time like a station identification. Our words and our hearts must be united.

We should not sit down at a meal without blessing the food, and at the meals when the whole family can be together each member should take his turn at being voice for the group. Family prayer, when the whole family kneels together, should become a customary binding influence.

But praying vocally is an experience fraught with trepidation for many people. "What if I make a mistake?" seems uppermost in our minds during our first public prayers, whether it is simply a blessing on

THE EFFICAC

the food in the presence of our family or the invocation at a church meeting. We should hearken back to the words of our song which defines prayer for us, and realize this: It is just about impossible to make a mistake in a prayer if that prayer is sincere!

A common problem is simply what to say and how to say it. We all know that we open a prayer by addressing our Father in heaven, and we close by praying in the name of Jesus Christ, but what goes on in between?

Prayers consist, basically, of two things: We give thanks for what we have, and we ask for what we need. Many people devote the first part of their prayer to giving thanks, and the second part to asking for the blessings for which they feel a need, but the order in which this is done is really not important. Brigham Young teaches us: "If you do not know what to ask for, let me tell you how to pray. . . . Submit yourselves to your Father in Heaven and beseech Him to guide you by the inspirations of the Holy Ghost, and to guide this people, and dictate the affairs of His Kingdom on the earth, and there leave it. Ask Him to put you just where He wants you, and to tell you what He wants you to do, and feel that you are on hand to do it."¹

In all of our prayers we should ask for his Spirit or the Holy Ghost to guide us. The Spirit of God is of such a nature that all people, everywhere, can receive of its fulness at all times. It is like the personality of a great man which so fills a room that everyone feels the same awe from his presence, and the number of people in the room does not diminish the amount of personality available to each.

The youngster who was saying his evening prayers with his mother's help and who, when she prodded

him with, "I can't hear you," replied, "I'm not praying to you!" may have had a point, under *those* circumstances, but when we pray for a group we must realize that we have been asked to be the spokesman for that group to God, and the group deserves to hear the prayer that, after all, *they* are offering. Therefore, if a person is physically able to do so, he should speak loudly enough to be heard—not only by God, but by the congregation.

Some Saints have said, "Oh, he knows what I need better than I do. Why bother him with requests?" Our Father in heaven can be most influential in our lives only when we give him permission to enter in and be a guide—otherwise he would be violating our free agency. No matter how well he knows our needs, he will not force his will upon us. A request must initiate the gift.

To become a prayerful person, then, be sincere in your prayers; schedule them, at least in the beginning, and the time will come when prayer will be an integral part of your life. "Every breath," says Brigham Young, "should virtually be a prayer."²

Prayer is one of the greatest privileges granted to us. It is the solemn duty of the head of every Latter-day Saint home to see to it that each family member exercises his faith by taking advantage of this privilege. It is a privilege that is not likely to be abused by over-use, but has too often been allowed to atrophy from neglect. There is no place like the privacy of your own home to first put these principles of prayer into effect. And there is no better time than the present. Through your prayers, both public and private, a testimony of the gospel will be yours. You and your Father in heaven will become one.

¹Discourses of Brigham Young, p. 46.

²Ibid., p. 44.

IOUS PRAYER

BY WILLIAM W. STEVENS

CHRISTMAS PARTY

BY DORIS S. PEET

Lynn pushed the towel slowly around in the cup. Quietly, but effectively, she shut her mother and her aunt out, and the house became hers. These were her cups with the narrow gold band around the rim. Hers and Tony's.

But sometimes her Aunt Martha's voice wouldn't stay shut out. This evening it was a little more shrill and caustic than usual, and it intruded against her ears with a sharp reiteration. Eventually it forced her to abandon Tony and listen.

"Look at her, Ada," her aunt said crossly to her mother. "Just look at her. Dawdling. Always dawdling." She moved over toward Lynn. "Why don't you hustle a little?" she demanded.

Lynn glanced at her sideways, then she turned her attention back to the dishes without answering, and quickly let her mind escape to Tony.

Within minutes her aunt's voice broke in again, forcing her back to the situation in the kitchen. "You don't *have* to spend the whole night washing dishes," she ground out irritably. "Why, I could do three sets of dishes while you're doing one."

Lynn looked at her with a sudden, hot flash of fury. All of the resentment of the past months burst from her like an exploding firecracker.

"Why don't you do them yourself then?" she cried, and thrust the damp, rumpled towel into her aunt's startled fingers.





As she fled, she heard her mother's little cry of dismay and footsteps starting across the kitchen. Then her aunt's voice, heavy and dominating, drowned out all lesser sounds. "Oh, no, Ada," she said with flat authority, "children shouldn't be sassy with their elders. Don't you dare go up there and pamper her."

In her room, Lynn sat on her bed and let the angry tears stream down her cheeks. It hardly seemed like Christmastime. Outside her window the snow fell in great white flakes that covered her father's garden and made the hedges and shrubs into objects strange and different.

"Things inside are strange and different too," she whispered miserably to Sambo, her black stuffed dog with the floppy, velvety ears. If only her father were alive to comfort her, with Aunt Martha still a shadowy figure who taught school in some far away mountain town!

Aunt Martha was her mother's oldest sister by ten years. When Lynn's father died, she came at once to take over the household and straighten things out for "poor Ada."

Lynn had not realized that things needed straightening. She was sixteen and very well satisfied with her world, but Aunt Martha in the few weeks she had been with them found many flaws in it.

"Ada," she complained, "you are far too easy. These modern teenagers are not like we were. We listened the first time Mama spoke. They don't listen to anybody."

Lynn's mother came to her defense. "Now, Martha," she said with the simplicity that made her so charming, "not all teenagers are troublesome. Lynn has always been a great joy to us."

Aunt Martha looked at her sister with lightly veiled scorn, but she said nothing.

Lynn ate her breakfast the next morning in rebellious silence, her eyes on her plate. Her mother, she realized with growing disappointment, had decided to let sleeping dogs lie. Aunt Martha, still indignant, sat aloof and stony-eyed, even her posture demanding an apology.

Lynn didn't feel apologetic. She finished eating and left the table with a perfunctory, "Excuse me, please," and without a glance in her aunt's direction.

As she gathered her books together, she heard Aunt Martha listing her father's defects. "And Lynn's just like him," she concluded, "stubborn and hot tempered!" She glared at her sister quietly watering her house plants in the window. "Well, Spare the rod. . . ." her voice tapered off ominously.

"I think," said Lynn's mother, "the poinsettia will bloom for Christmas."

Lynn grinned. Apparently nothing her aunt had said had penetrated into the pleasant world her mother inhabited. The poinsettia *would* bloom, too. Flowers always did things for her mother that they didn't do for other people. The neighbors said she had a green thumb, but Lynn's father always said they recognized a kindred spirit.

Patty and Joan came up as she went down the steps. "Guess what?" Patty said, her eyes bright with excitement, "My brother went skating last night. All the ponds are frozen solid, and lots of kids were out."

"Wonderful," cried Joan. "It's Friday. Why don't we go tonight?"

"We'll let you try the ice first," Patty giggled. "If you fall in, you'll float."

"I'm not fat," Joan countered, kicking at her with a chubby foot and almost losing a loafer. "I'm just sturdy. My father says so!" They all burst into laughter and pushed onto the bus.

The chain of ponds called the Five Sisters stretched for nearly a mile of good skating. Joan and Patty followed Lynn onto the ice. Seemingly oblivious to everything except the perfection of their strokes, the trio were actually hawk-eyed as they searched the crowds secretly, each watching for a particular boy.

But even as she scanned them, Lynn knew that it was useless. Tony would not be there to watch. She turned and skated away from her two friends. It was a clear, cold night. There were millions of stars, but like the moon riding high in the heavens, they looked lonely and far away from earth. Lynn stared up at them and sighed. She felt equally far away from Tony and his world. He would be home for Christmas in just two short weeks, but he was nineteen years old and a sophomore at college, and he'd forgotten she existed, even if they had always lived on the same block.

A new group of boys and girls came down to the pond, laughing and calling loudly to each other. Lynn listened to their easy conversation and eyed their clothes, so casual, so right according to kid standards. . . . She wondered what Aunt Martha would have to say about them and wrinkled her nose in derision.

Her quick eye caught a face that seemed familiar to her, and she skated close in to check. She was right. It was Michelle! The girl was in the center of the group, as always, and she was with Dennis Meade. Lynn stared in surprise. . . .

"Isn't she supposed to be waiting for Tony?" she said to Patty who had just skated up.

Patty followed Lynn's gaze and gasped. "A woman's a two-faced, a worrisome thing, . . ." she

sang. "Come on down to the other pond."

They skated over to the second pond which was smaller and almost deserted and pulled up to discuss the treachery. "If I were Tony's girl," Lynn told Patty haughtily, "I'd never be untrue."

"She doesn't deserve him," said Patty.

"I'd never be untrue," Lynn repeated. She saw herself grown older, waiting in loneliness for Tony's return.

Somebody organized a game of crack-the-whip, and almost everyone on the pond joined. Around and around they went, in a long writhing line, faster and faster, until someone near the middle let go, scattering the skaters across the ice, laughing and shouting. They avoided each other when they could, tumbling into snowbanks or colliding when they were not nimble enough to miss.

Lynn bumped hard into a girl and grabbed frantically at her middle to keep from falling. The skater turned to steady herself, and Lynn looked directly into the eyes of Michelle. The shock made her lose her precarious balance, and she sat flat down on the ice. Michelle burst out laughing and gave her a hand up.

"Come on," she said, "let's go over and get warm." She pointed toward the bonfire lighting one corner of the pond. She took Lynn's arm, and they helped each other up the bank.

Pulling off their gloves, they extended their fingers to the fire. "Feels good," Michelle said. "You don't realize how cold it is, do you?"

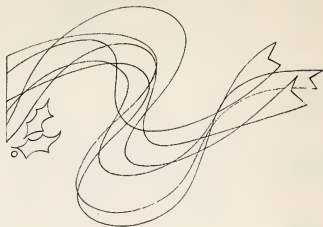
"No," Lynn answered, "not when you're having so much fun." Suddenly she remembered Aunt Martha. Michelle had a questionable reputation. Lynn knew only too well what the busybodies would be whispering to her aunt in the morning. . . . "Your niece, . . . talking with that girl last night. They were laughing and being real chummy by the fire. . . ."

She felt hemmed in on all sides by Aunt Martha. Sighing, she started to move away, following her mother's gentle premise that it was best not to upset her aunt. But she wasn't really a peacemaker like her mother.

From out of nowhere some lines they had had to memorize from Patrick Henry floated into her mind . . . "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery?" Her aunt was a tyrant just as much as George III.

She turned deliberately back to Michelle. "I noticed you skating awhile ago," she said shyly. "You did a fantastic turn."

"Thanks," Michelle replied. "My brothers taught me to skate when I was . . . (Continued on page 962)"



. . . IS A DIFFERENCE

*Christmas is
Hello,
sometimes Hello from far away,
sometimes Hello from one
not seen, not heard
for years or days-and-days;
a bright red and green Hello,
a quiet blue and white
in cards
with no-matter rhymes
that mean*

I remember

*and that matters
because all that this day once was
is lost sometimes
by the singers of jingles
and the sellers of goods.
We, too, forget
in this nervous jingle-bell hurry
because it is
a difference
from the other days.*

*But remembering is hope,
and we need this peace
in all the hours
of all our days.*

BY JEAN KAY STOCKSETH

The Habit of

BY NEIL J. FLINDERS, SEMINARY INSTRUCTOR, BRIGHAM YOUNG HIGH (BRIGHAM YOUNG UNIVERSITY LABORATORY SCHOOL)

There is no textbook available which will train one to be a teacher. This is true because many variables constitute an ideal teacher. Many of these are inherent within the personality while others are to be acquired. Be this as it may, all attributes must be exercised, refined, and polished if excellence is to be achieved. And the lathe that shapes these characteristics into the master teacher is the *habit of improvement*.

Improvement, in one sense, is everyone's responsibility. Every person carries a four-fold debt of obligation: first to his Creator, second to his progenitors, third to his posterity, and fourth to himself as an eternal entity. Continuous improvement is the only hope for meeting these innate and incurred responsibilities. Self-preparation and service are the means of man's salvation. But improvement becomes a specific obligation for those who assume the task of teaching because they are engaged in encouraging and guiding others to improve.

The Prophet Joseph Smith provided the philosophical chalkline to be followed. In the statement below he indicates that all have the capacity to improve.

"We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. *But we consider that this is a station to which no man ever arrived in a moment;*

he must have been instructed in the government and laws of that kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same. . . ." (DHC Vol. II, p. 8. Italics added.)

The desire to improve is a priceless attribute, and the intensity of this desire is closely associated with the philosophy which we build from our experiences in life. Looking forward, life is a series of problems viewed with anticipation and perhaps some apprehension. Looking back, life is a series of solutions viewed through appreciation and perhaps a twinge of regret. The habit of improvement is the factor that increases the appreciation and diminishes the apprehension. It helps develop faith.

The fruits of improvement are many, among them wisdom and understanding. A teacher needs wisdom and the capacity to understand. He is expected to leaven the rashness of youth without injuring creative response. Perhaps this is depicted in the following verse which was provoked by our first man-in-space flight.

Canaveral Conversation

Two young men stood straight and tall
by a graying head beside the wall.

"He'll make it sure," the one exclaimed,
"He's a crazy fool," the other claimed.

"From where I stand," the old sage said,
"it's hardly one or t'other."

Yes, a teacher needs wisdom, not only to enhance his own life, but to provide growth, development, and protection for his students. Moreover, he needs breadth and depth in subject matter so that he can make it a valuable part of each student's life. The pathway to such accomplishment is the habit of improvement.

It appears that in order to inspire students, a teacher must accomplish four things with his material. First, he must begin with a point of interest that provides a mental picture and arouses attention and, hence, directs the thinking mechanism of each class member.

CONDUCTED
BY THE
UNIFIED
CHURCH
SCHOOL
SYSTEM

improvement

Second, he must move from this initial "motivator" in a methodical, logical manner and, while doing so, create a setting and background for the principle which he is attempting to implant in the mind of the student. Third, he should explore this principle as the conclusion of the logical scheme. To do this it is necessary to deeply examine and evaluate the principle in question. The teacher should demonstrate or illustrate, with meaningful examples, the workings of the principle and the way it operates in the lives of his class members. Fourth, he should conclude with a well-planned student experience based upon the application of the principle under discussion and utilizing the accumulated experiences of the listener. Simultaneously the teacher delivers his own conviction concerning the necessity of each student's action towards or the acceptance of the principle.

Such a process indicates the value of wide experiences and deep insights required of those who would be teachers. A teacher needs the habit of improvement in order to meet such a challenge. This habit enables him to develop the capacity to choose "motivators" or "kickers" for his lessons—items that will incite attention and stimulate emotional response in students such as poems, dramatic stories, personal experiences, incisive statements, and various audio and visual teaching aids. This capacity comes from extensive reading, enthusiastic thinking, and methodical planning, along with the accumulation of materials. Reading and thinking with a purpose will increase the ability to draw human interest stories out of literature, history, and current events. It will lead one to read and observe analytical and critical source materials. Planning will lead to good preparation and enriched lessons.

The habit of improvement will sharpen one's ability to advance in logical steps towards a predetermined goal. It will expand one's understanding of the principles within a given subject so they can be explained in the language of class members. This habit will aid in the analysis of the principles presented. It will enable the presentation to be made in such a way as to display the mechanics of their operation—the way they apply in the life of a student on the basis of both the past and the future. A teacher

needs practice in analyzing the subject matter and the principles involved so as to be able to synthesize these principles with the accumulated experiences of the student. He needs to pretest the ideas he teaches by making applications in his own life; without such a pretest he will lack the conviction and sincerity that inspires. Obviously, such a scope of accomplishment can only be achieved by a continuous effort. This is what the habit of improvement will accomplish.

To say what must be done is one thing; to say why it should be done is another; to say how it can be done is still another and by far the most difficult. The factors involved in the functioning of a worthwhile habit are numerous, and, certainly, the suggestions below do not include all that may be involved in the habit of improvement. It is intended, however, that these suggestions serve to stimulate the teacher and help him find greater success in developing his habit of improvement.

Suggestions:

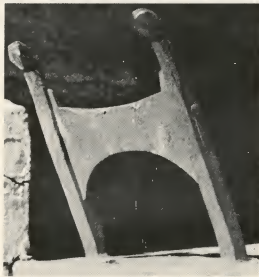
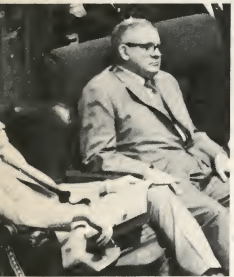
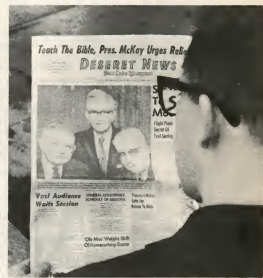
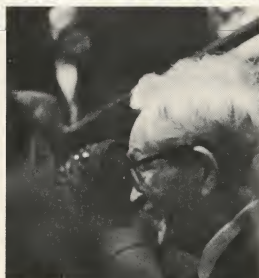
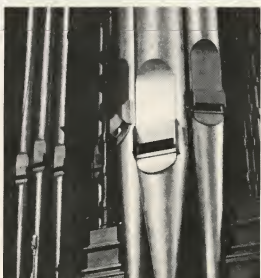
Read! Read! Read! Read with a pencil or a pair of scissors. Read with a purpose in mind. Associate the ideas encountered with your personal attitudes and strive to develop new patterns of thought or expand old ones.

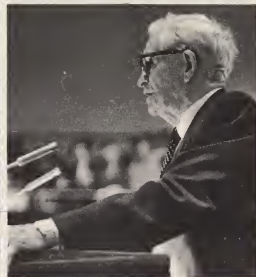
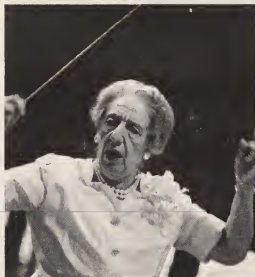
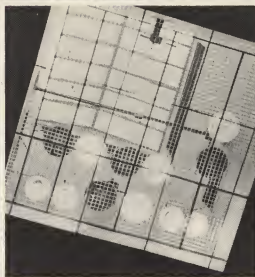
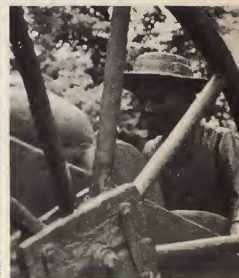
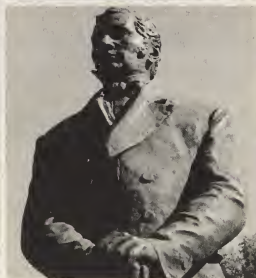
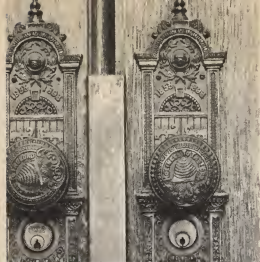
Observe and analyze experiences—your own and others. Look for causes. Endeavor to answer the questions: "Why?" and "So What?" in relation to these experiences. This practice of evaluating helps one to avoid mistakes in the future by profiting from the experiences of the past and serves as the illumination which makes it possible for a person to discover the reason for the many interesting facets of life and living.

Look for meaningful lessons in the daily events of life. In order to communicate with other people it is necessary to speak in terms of their experiences. The utilization of a mutual experience is probably the most effective method yet devised for explaining an abstract principle or concept.

Really exercise your imagination when you are inspired by an experience or idea. Although the phenomena of imagination remains a mystery to man there are few that would deny its powerful function as a major element in the genius of creativity.

Plan experiences to (Continued on page 972)







*Addresses given by General Authorities of the Church of
Jesus Christ of Latter-day Saints at the 132nd semiannual*

GENERAL CONFERENCE

*convened in the Tabernacle in Salt Lake City, Utah
October fifth, sixth, and seventh, nineteen sixty-two*

*Friday Morning Session,
October 5, 1962*

THE GOSPEL AND THE INDIVIDUAL

President David O. McKay

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

(Psalm 8:4-5.)

Since the dawn of civilization, leaders in organized society have sought the answer to the age-old question: "What is the chief end of man?" Carlyle answered it by saying, "To glorify God and enjoy him forever."

The Prophet Joseph Smith gave through revelation from the Lord the following: "That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, . . ." (D&C 1:22-23.)

He further brought to light the great truth that God's work and glory is: "to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Throughout the centuries there have been leaders and socially minded men who have desired the better way of living than that which was theirs. The good life, so important to man's happiness, has been the quest of the ages. To sense the need of reform has been easy, but to achieve it has been difficult and well nigh impossible. Ideas suggested by the wisest of men have often been impractical, sometimes fantastic, yet in many cases the world in general has been made better by the dissemination of new ideas even though the experi-

ments proved failures at the time.

In this respect the first half of the nineteenth century was particularly marked by the feeling of social unrest, and many observing people became dissatisfied with social and economic conditions, and thinking men sought for remedial changes. In France, for example, the fanciful theories of Francois Marie Charles Fourier were circulated. He attempted to outline the future history of our globe and of the human race for eighty thousand years. Today, his books are seldom, if ever, read.

Later, Robert Owen, a man of exceptional ability and insight, when about nineteen years of age, became dissatisfied with the churches of his day. He decried their departure from the simple teachings of Jesus and was disturbed also by economic conditions. With a fortune back of him, and with the confidence of the Duke of Kent, Queen Victoria's father, Owen came to the New World in America about 1823. He purchased twenty thousand acres of land in what later became New Harmony, Indiana. He established what he hoped to be an ideal society. Within three years he lost two hundred thousand dollars of his fortune, and his experiment failed.

A few years later, George Ripley, a Unitarian minister, conceived a plan of plain living and high thinking. He and his associates became the founders of what is known now as "The Great Experiment." He had as his associates such able men as Nathaniel Hawthorne and Charles A. Dana, who afterwards

became Assistant Secretary of War in the Cabinet of the President of the United States. This "Great Experiment" came to an end in 1846.

I believe with others that government, institutions, and organizations exist primarily for the purpose of securing to the individual his rights, his happiness, and proper development of his character. When organizations fail to accomplish this purpose, their usefulness ends. "So act," says Kant, "as to treat humanity, whether in your own person or that of another, in every case as an end, never as a means only."

In all ages of the world men have been prone to ignore the personality of others, to disregard men's rights by closing against them the opportunity to develop. The worth of man is a good measuring rod by which we may judge the rightfulness or the wrongfulness of a policy or principle, whether in government, in business, or in social activities.

Theories and ideologies exploited during the last half century present challenges more critical and dangerous than mankind has ever before faced.

This present world conflict, affecting the minds and souls of men today, is set forth by a prominent statesman of our country in the following succinct summary:

"On one side are those who, believing in the dignity and worth of the individual, proclaim his right to be free to achieve his full destiny—spiritually, intellectually, and materially. And—on the other side—there are arrayed those

who, denying and disdaining the worth of the individual, subject him to the will of an authoritarian state, the dictates of a rigid ideology, and the ruthless disciplines of a party apparatus.

"This basic conflict—so deeply dividing the world—comes at a time when the surge of other changes and upheavals staggers the mind and senses. Whole nations are trying to vault from the Stone Age to the twentieth century." (*The Future of Federalism*, pp. 60-61.)

Thus, today, brethren, we are in danger of actually surrendering our personal and property rights. This development, if it does occur in full form, will be a sad tragedy for our people. We must recognize that property rights are essential to human liberty.

Former United States Supreme Court Justice George Sutherland, from our own State [Utah], carefully stated it as follows: "It is not the right of property which is protected, but the right to property. Property, per se, has no rights; but the individual—the man—has three great rights, equally sacred from arbitrary interference: the right to his life, the right to his liberty, and the right to his property. The three rights are so bound together as to be essentially one right. To give a man his life, but deny him his liberty, is to take from him all that makes life worth living. To give him liberty, but take from him the property which is the fruit and badge of his liberty, is to still leave him a slave." (From George Sutherland's speech before the New York State Bar Association, January 21, 1921.)

The bond of our secular covenant is the principle of constitutional government. That principle is, in itself, eternal and everlasting, despite the pretensions of temporary tyrannies. The principle of tyranny maintains that human beings are incurably selfish and therefore cannot govern themselves. This concept flies in the face of the wonderful declaration of the Prophet Joseph Smith that the people are to be taught correct principles, and then they are to govern themselves. Dictatorship, however, argues that the people should be governed by the individual or a clique who can seize power through subversion or outright bloodshed. Further, the people are declared to be without guarantees or rights, and the regime is claimed to exist beholden only to the plans and whims of the ruling tyrant.

Our founding fathers, despite some natural fears, clearly regarded the promulgation of the Constitution of the United States as their greatest triumph. On June 12, 1955, Sir Percy Spender, Australian Ambassador to the United States, delivered a speech at the Union University at Schenectady, New York, at the time they conferred an honorary degree of Doctor of Civil Laws upon him. I agree with what he said in that speech, relating to present-day efforts, and I quote part of it as follows:

"Today, freedom—political, economic, and individual freedom—lies destroyed or is in the course of being destroyed over great areas of the globe. And it has been destroyed and is being destroyed in the name of freedom. A vast

struggle for the mind of man is now being waged—a struggle in which I hope each of you with all your heart will take part. In this struggle truth is distorted by those who have not the slightest regard for truth. All the words which mean so much to us—like Liberty, Freedom, Democracy—are being despoiled and prostituted by the enemies of Liberty, Freedom, and Democracy. A ruthless dialectical battle is being waged against the Christian way of life, against political liberty, against individual freedom, and it is being waged in the name of Freedom. Black becomes White; Tyranny becomes Freedom; The Forced Labor Camp stands for Liberty; The Slave State is represented as Democracy. This is the deadly challenge of Communism. And in this challenge those who put their emphasis upon man as an economic being—and there are plenty in every so-called free country in the world today who do just that—those who explain man in terms of scientific and chemical facts and the accident of circumstance, those who treat human beings as so many 'bodies,' those who deny man's spiritual and individual existence—each of them aids and hastens the destruction of the political institutions on which our free society rests, and whether he knows it or not, supports the dialectics and the aims of International Communism."

Jesus always sought the welfare of the individual; and individuals, grouped and laboring for the mutual welfare of the whole in conformity with the principles of the gospel, constitute the kingdom of

God. Many of the choicest truths of the gospel were given in conversations with individuals when Jesus was on the earth. It was while Jesus talked with Nicodemus that he gave us the message relative to baptism and of being "born again." From the conversation with the woman of Samaria, we have disclosed the truth that they who worship God must worship him "in spirit and in truth." From Jesus' conversation with Mary and Martha, we hear the divine declaration, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: . . ." (John 11:25.)

Jesus' regard for the personality was supreme!

To the members of The Church of Jesus Christ of Latter-day Saints the worth of the individual has special

meaning. Quorums, auxiliaries, wards, stakes, even the Church itself, are all organized to further the welfare of man. All are but a means to an end, *and that end is the happiness and eternal value of every child of God.*

With wards, quorums, organizations, and auxiliaries in mind, I suggest three major means of winning souls to Christ. These three conditions are: one—enrolment in the Church of every individual; two—personal contact; three—group service.

These three plans, or conditions, are already operating in the Church, but unless they function, they will be ineffective in accomplishing the purposes for which they have been established.

It is the duty of each of these organizations to enroll every individual who belongs to it, not only to enroll, but to

know by personal contact the conditions under which each person lives. It is not enough to know, and it is not sufficient to visit, for no person can become enthusiastic about the principles and doctrines of the gospel unless he or she lives them. "If ye will do the will, ye shall know" is a fundamental law of spiritual growth. (See John 7:17.)

If each of the thousands of officers and teachers in the ward, stake, and auxiliary organizations; if each of the many thousands of priesthood members were to influence for better living one individual, and should labor all his days "and bring save it be but one soul unto me," says the Lord, "how great shall be his joy with him in the kingdom of my Father!" (See D&C 18:15.)

Today, many nations have lost their independence; men, defeated, have been

OBEY THE GOSPEL OF GOD*

President Henry D. Moyle
of the First Presidency

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4:17.)

Peter thus characterizes the church as the house of God and classifies the occupants of his house as those who obey the gospel of God, which is the gospel of Christ.

In this prophetic declaration by Peter there is no ambiguity. "Obey the gospel of God" must be our ensign. There is no other real approach to the fulfillment of life's highest purpose. It is satisfying to know that we need not wander through life aimlessly with insecurity, uncertainty; finding doubt, fear, apprehension on every side. We have a certain definite plan given us. We need only understand, accept, and obey. We are then at once at peace and can make ourselves secure in the household of God. We know the gospel is "... the power of God unto salvation to every one that believeth; ..." as Paul so forcibly declared to the Romans. (See Rom. 1:16.)

Now the first principles and ordinances of the gospel are:

First—Faith in the Lord Jesus Christ.

Second—Repentance.

Third—Baptism by immersion for the remission of sins.

Fourth—Laying on of hands for the gift of the Holy Ghost.

The gospel is simple, unambiguous, and understandable by all who desire to know. It is natural, reasonable, and agreeable, and conducive to independence, peace, happiness, and security. It is appreciated by all who accept and conform their lives to its teaching. Its rewards to the faithful are numerous and

obvious. Like the acquisition of anything worthwhile, it takes desire and consistent effort. It is different from the acquisition of earthly, perishable things. They come and go. Their enjoyment is temporary and superficial. The benefits and blessings of faith and obedience are everlasting. The products of the Spirit are priceless. Indeed with the blessings of obedience we live closer to God and our neighbor, and appreciate more our earthly heritage in every way. In the words of Peter we are told: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, ..." (2 Peter 1:4.)

Thus our obedience to the gospel carries its own reward here and now. We do not need to wait with expectation or anticipation for the eternal blessings awaiting us in immortality to justify our obedience in this life to the principles of the gospel. We can become partakers of the divine nature progressively from the beginning of our conversion throughout the remainder of our faithful lives. The Lord never leaves us in doubt as to his nearness to us so long as we adhere to the faith. The price we pay by lending obedience to the laws of the gospel sinks into insignificance when compared with our incomparable receipts. No real joy exceeds our feelings when we have received and thanked God for his heavenly blessings. Jesus said to the rich young ruler:

"... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." (Matt. 19:21.)

Even his *all* was not too much. A favorite passage of scripture to which we cling and oft repeat is found in John:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

As we disseminate knowledge of God among our fellow men, we accomplish the high purpose ascribed to us by modern scripture.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our work, therefore, is to promulgate knowledge of God that all who listen may come to know God and thereby put themselves in the way of immortality and eternal life.

As we truly come to understand God and his ways, we can say as did David of old:

"But I have trusted in thy mercy; my heart shall rejoice in thy salvation." (Psalm 135:5.)

Our work is cut out for us once we accept membership in God's Church and kingdom and obey the commandments of God. We become conscious of the reality and the actual existence of God—the Holy Ghost becomes our comforter and guide.

Our conversion may not be as sudden as that of the eunuch whom Philip was inspired to baptize:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?"

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38.)

Neither need our conversion be as

*Address delivered Sunday morning, October 7.

compelled to labor for their conquerors, property has been seized without recompense, and millions of people have surrendered all guarantees of personal liberty.

Force and compulsion will never establish the ideal society. This can come only by a transformation within the individual soul—a life redeemed from sin and brought in harmony with the divine will. Instead of selfishness, men must be willing to dedicate their ability, their possessions, their lives, if necessary, their fortunes, and their sacred honor for the alleviation of the ills of mankind. Hate must be supplanted by sympathy and forbearance. Peace and true prosperity can come only by conforming our lives to the law of love, the law of the principles of the gospel of Jesus Christ. A mere appre-

ciation of the social ethics of Jesus is not sufficient—men's hearts must be changed!

In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and the necessity of obedience to the principles of the gospel of Jesus Christ. *Only thus will mankind find peace and happiness.*

We find ourselves now immersed in a great political campaign in America for the purpose of selecting candidates for office in local, state, and national positions. We urge you as citizens to participate in this great democratic process, in accordance with your honest political convictions.

miraculous as was Paul's. Nonetheless each person's conversion is bound to be peculiarly personal. Every investigator seeking the truth in his own way can obtain the testimony of the Holy Ghost that Jesus is the Christ. Finally, each real conversion, no matter how wrought, brings to all the same testimony of the divine mission of our Lord and Savior. When we receive this testimony, we can all proclaim as is written of Paul, "... straightway he preached Christ in the synagogues, that he is the Son of God." (*Ibid.*, 9:20.)

This is the pursuit of every Mormon missionary throughout his mission, wherever in the world he may be sent. And this is the testimony of every convert to the Church. When this knowledge that Jesus is the Christ becomes ours, we desire to give others the opportunity which has come to us to gain the witness of the Holy Ghost.

It is not only easy, but natural for every member of the Church, with the inspiration of the Holy Ghost, to be a missionary. In 1829 the Lord declared through the Prophet Joseph Smith:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D&C 4:1-2.)

We embark in the service of God through faith, repentance, baptism, and the reception of the Holy Ghost—every member of the Church becomes a member of the household of God through his faith and faithfulness.

We are told on all sides today that we need only confess that "Jesus is the Christ" to be saved. But we must know

Christ to become part of his household and prepare for the day of judgment, which will start at his house. Members of a household generally know the master of the house. We cannot know God or be saved by grace alone. The grace of God is all-important to our redemption from sin. His atoning sacrifice is the very foundation of our salvation, both from the effects of the fall of Adam as well as from our personal transgressions. It is by virtue of his life and suffering and crucifixion and resurrection that we become the beneficiaries of his atoning sacrifice. He performed for us a task we could not do for ourselves. All mankind are thereby assured of their resurrection from the dead.

Our resurrection brings us to the judgment bar of God. There John the Revelator tells us:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

The gospel plan, when followed, brings us a remission of our sins in mortality. We must act for ourselves and can depend or rely on no one else to be absolved from our own transgressions.

The answer Peter gave the multitude on the day of Pentecost is our answer to the world today.

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall

However, above all else, strive to support good and conscientious candidates of *either party* who are aware of the great dangers inherent in communism, and who are truly dedicated to the Constitution in the tradition of our founding fathers. They should also pledge their sincere fealty to our way of liberty—a liberty which aims at the preservation of both personal and property rights. Study the issues, analyze the candidates on these grounds, and then exercise your franchise as free men and women. Never be found guilty of exchanging your birthright for a mess of pottage!

God enlighten our minds to comprehend our responsibility, to proclaim the truth and maintain freedom throughout the world, I pray, in the name of Jesus Christ. Amen.

we do?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:36-38.)

How instructive in this respect are the words of Paul:

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

We should now know what to do. It is upon the remission of sins through baptism that we gain our exaltation in our Father's mansions. We know how to prepare for the day of judgment of which Peter prophesied.

From the Book of Mormon we read: "... therefore this life became a probationary state; a time to prepare to meet God; ..." (Alma 12:24.)

Whatever we do effectively must be founded on faith and repentance and good works. Our sins need not discourage us if we have the will to overcome them. Isaiah wrote:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18.)

All must be accomplished with the gift of the Holy Ghost, our Comforter, and inspiration. Now the gift of the Holy Ghost comes to us through a very definite, clear channel, as we have pointed out. Our testimony of God is confirmed. We learn the truth. Faith is the motivating force in our lives. We are comforted in our righteousness.

We gain encouragement from the words of the psalmist:

"Yea, though I walk through the valley of the shadow of death, I will fear

no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalm 23:4.)

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (*Ibid.*, 27:1.)

In our journey through life we need help, strength, and assurance. Joseph Smith in his youth, as he read the Bible, took seriously the promise of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

In answer to his humble prayer came the visitation of the Father and the Son to him which led to the re-establishment of the Church and kingdom of God on the earth in these latter-days. God continues to hear and answer the prayers of his people.

Now when our repentance is sincere, we shun evil and seek the better things of life; we pray; we read the scriptures; we look to the earth life and ministry of Jesus Christ for our guide; we know the scriptures are true and throw essential

light upon our search for a knowledge of God and upon our responsibility to God and to ourselves. By prayer and the reading of scriptures we soon find our true relationship to God. We accept the invitation of Jesus Christ:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30.)

The Lord told Joseph Smith in these words:

"And by your hands I will work a marvelous work among the children of men, unto the convincing of many of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father.

"Wherefore, the blessings which I give unto you are above all things." (D&C 18:44-45.)

Before this day of judgment comes, which is to start at the house of God,

according to Peter, the New Testament tells of many grand and glorious events which must occur in the latter days.

John the Revelator gives us the final biblical assurance of the restoration of the gospel on earth before the day of final judgment.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." (Rev. 14:6-7.)

We proclaim in all seriousness that the everlasting gospel of Jesus Christ has been restored to the earth as prophesied by John the Revelator, through the instrumentality of the Prophet Joseph Smith. We invite all mankind to investigate our proclamations to the world that the gospel has been restored to the earth in these latter days in its fullness by angels from heaven, who

THE QUEST FOR TRUTH^{*}

President Hugh B. Brown

of the First Presidency

It is a very great honor but a sobering responsibility to undertake to address this vast audience, seen and unseen; the kind of responsibility that causes a man humbly to seek divine guidance and assistance, especially if he would talk of God and of truth.

Let us read the words of the Savior as recorded in the eighth chapter of the Gospel according to St. John:

"... If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

And again in the 17th chapter of John, he said:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (*Ibid.*, 17:3.)

The first scripture quoted is a promise that if we continue in his word we shall know the truth and gain freedom; and the second, that it is life eternal to know God. Each of these scriptures envisions and requires an eternal quest; because gaining a complete knowledge of truth, or of God, is an infinite undertaking.

It has been repeatedly stated in the conference thus far by the speakers, that we live in tremendous times—we live in the most significant period in the records of the human race. This is confirmed by our best scholars throughout the world, as they review for us the historic evolutions, revolutions, and reformations of the past.

Civilized people everywhere are becoming aware of the ever-expanding complexity of our civilization and of the almost miraculous advancement and improvement in the fields of travel and communication, not only on an international but on an interplanetary basis. This knowledge causes us to refer to our time and our accomplishments as, in modern vernacular, "out of this world."

That phrase becomes almost literal. In the midst of the rapid and unprecedented advance and discovery in many branches of science, we ask you, is it not reasonable to expect some new activity, some new thought, some new revelation in the most important dimension of human life, the spiritual dimension?

A. Paul Davis tells us, "The world is too dangerous for anything but truth and too small for anything but brotherhood." There must be social, moral, and spiritual solidarity in a world which is in hourly danger of extinction by bombs, missiles, and atomic fallout.

Many people, including some students and scholars, are unaware of the fact that also in the fields of theology and religion there have been revolutionary changes of thought, and they are of even greater consequence—greater because this area embraces all other fields of interest and activity.

The most intriguing and significant aspect of a man's search for truth is his continuing and compelling attempt to explain himself and his relation to the universe which envelops him, to find the

cause behind the phenomena of life. The questions of whence and why and whither have persisted through the ages.

Any open-minded search for truth requires courage, constancy, and humility. To quote an ancient prayer:

"From the cowardice that shrinks from new truth,
From the laziness that is content with half truth,
From the arrogance that thinks it knows all truth,
O God of truth, deliver us."

Any thoughtful, prayerful search for truth reveals that God is our Father, and that he is a person, that his glory is intelligence, and that he has a will, a purpose, and a plan in creating the universe and providing for man's earth life.

God is more than personality as we know it; he is that in perfect degree which our best is in imperfect degree. To have faith in a personal God, who can be referred to as "Father" gives man a sense of dignity and holds before him an ideal toward which to strive. Continuing in that faith one gets progressive answers to the disturbing questions of source, purpose, and destiny.

In Bible times, the prophets were the leaders of thought. In a sense they were the spiritual scientists who tapped the inexhaustible reservoirs of truth through the simple media of direct revelation from God.

True religion is a vital function in

^{*}Address delivered Saturday morning, October 6.

appeared to the Prophet and instructed him in the details of the restoration of God's Church and kingdom here on earth and gave to him for the world the saving principles and ordinances of the gospel in their purity.

After the angelic visitation, Joseph Smith and Oliver Cowdery were visited by Peter, James, and John—resurrected beings—who laid their hands upon the heads of Joseph and Oliver and conferred upon them the priesthood of God.

In keeping with the commission Joseph Smith had previously received from the visitation of God the Father and his Son Jesus Christ, he organized The Church of Jesus Christ of Latter-day Saints on April 6, 1830, in the state of New York. Since then it has steadily grown for a hundred thirty-two years from six members to two million, scattered throughout the world. Our message is in fulfillment of prophecy of old.

All who have complied faithfully with the saving ordinances of the gospel bear witness as do we here today, that God has once again conferred his priesthood upon man to preach the gospel

and administer in the ordinances thereof. By virtue of the priesthood thus conferred upon us, we call all mankind to repentance, and testify that through faith in God, repentance of our sins, and baptism by immersion for the remission of sins, and reception of the Holy Ghost by the laying on of hands, we can bring ourselves back into the presence of God, there to enjoy exaltation eternally in his kingdom.

Our missionaries throughout the world hold the priesthood thus restored to the earth and are prepared to assist you in your search for truth. Our missionaries bear solemn witness to the world that Jesus Christ lives and that he is the Son of God. We are all engaged in carrying out the mandate which Christ gave to his apostles:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matt.

28:19-20.)

In our earnest endeavor today to fulfil this commission which Jesus Christ gave to his apostles of old, we seek through our missionary labors at home and abroad to prepare ourselves and our neighbors, all who will heed our message, for the day of judgment. We wish it could be said of all of our fellow men as Paul wrote of the Ephesians:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; . . ." (Eph. 2:19-20.)

I bear my solemn witness to the world that Jesus lives, that his mission upon the earth was divine, that he is the Only Begotten Son of the Father, and we hold his commission to carry his gospel to the world today, that he is the cornerstone upon which we build—the head of the Church.

human living, and its teachers and disciples should seek, understand, and advocate revealed truth. This truth demands our allegiance and will lead men to the promised freedom.

If religion is to keep pace with other human interests and refute the false charges of communism that there is no God, that Christ is a myth, that religion is an opiate, we must re-examine our prescribed beliefs as set forth in formulated creeds; we must compare our organizations and procedures and our theology with the teachings of the Holy Bible. Let us seek to find a church with an organization that is identical with that set up in the New Testament.

And in our search for truth, we must purge ourselves of prejudice, for that closes the mind. Prejudice has been defined as "a vagrant opinion without visible means of support." Let us return then to a prayerful study of the Old and the New Testament, and have faith in the God of the Holy Bible who was known to Abraham, Isaac, and Jacob as Jehovah, and to Peter, John, and Paul as the Messiah. Such a study will reveal that God is not a sovereign autocrat, but a loving, personal Father. This belief in the universal Fatherhood of God forms the basis for our faith in the universal brotherhood of man.

You, our friends who are listening to or attending the proceedings of this conference, no doubt ask what is the Mormon creed. Although we announce no formal creed, the founder and first president of the Church did set forth as

an epitome of the tenets of The Church of Jesus Christ of Latter-day Saints, thirteen concise statements known as the Articles of Faith. These include fundamental and characteristic gospel doctrine as taught by the Church of Jesus Christ in former days. The first of these articles declares:

"We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost."

That statement should reassure some of our friends who have wondered whether or not the Mormons are Christians.

That these articles are not, and were not intended to be, a complete and final exposition of beliefs is evidenced by the fact that we receive and expect continued revelation. In fact, we say in another Article of Faith:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."—Ninth Article of Faith.

These articles are authoritative; however, they form but an outline for the study of the theology of the Church.

Theology as a science has been defined as that branch of classified knowledge which deals with God and man, their relationship and their co-operative purpose. While theology may appeal primarily to the intellect, religion touches the heart, and it inspires men to live in accordance with the knowledge gained. Theology may be only diction,

but religion requires action. Religion is man's endeavor to adapt himself to the facts of existence as revealed by the Author and Creator of all that is. It differs from other such endeavors in that it seeks the adaptation of the whole of life to ultimate facts.

Now, as God is the fountain of truth and knowledge, the source of wisdom, and as theology and religion are primarily concerned with the existence of and our relationship to Deity, does it not seem obvious that this combined subject, theology and religion, when accurately defined and understood, is the queen of all the sciences? It embraces all truth and therefore includes all other sciences.

It deals with man's origin, purpose, and destiny, with the principles governing the creation of worlds, with God's eternal laws which are often called the laws of nature. God himself has from the beginning been the Great Scientist, and he has taught men by personal manifestations as well as by ministrations of his appointed servants.

But here as elsewhere, when the student comes to the edge of knowledge, he must lean on faith and continue his quest. He must "trust the soul's invincible surmise," as did Columbus. If science is built upon facts, its architect is faith.

As Dr. Talmage has eloquently said, "Though the veil of mortality with all its obscurity may shut the light of the divine presence from the sinful heart, that separating curtain may be drawn

aside and a heavenly light may shine into the righteous soul. By the listening ear attuned to the celestial music, the voice of God has been heard declaring his personality and will; to the eye that is freed from the mists and beams of sin, single in its search after truth, the hand of God has been made visible; within the soul properly purified by devotion and humility, the mind of God has been revealed."

The honest investigator must be prepared to follow wherever the search of truth may lead. Truth is often found in the most unexpected places. He must, with fearless and open mind "insist that facts are far more important than any cherished, mistaken beliefs, no matter how unpleasant the facts or how delightful the beliefs."

Quoting Lowell:

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward,
who would keep abreast of Truth:"

As God is our Father and the source of all truth, as we are all primarily interested in attaining eternal life and as it is eternal life to know him, surely an open-minded and courageous study of him and his divine plan with respect

to our salvation will be the most interesting and permanently rewarding of all ventures into the vast realms which invite man's questing spirit. It was doubtless a contemplation of this majestic theme that gave us the rhapsody recorded in John. He said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2)

The restored gospel of Jesus Christ which we proclaim, when understood and accepted, will unite all men in a common cause, and then only will all new scientific discoveries be utilized for the benefit of mankind. Then we shall have peace. A knowledge of truth will help men to be free, whether it come by direct revelation as in the case of the prophets, from the written word of God as recorded in the scriptures, revealed as a result of research in the laboratory, in the flight of the astronaut as he circles the globe, or as revealed to a prayerful youth upon his knees in the sanctuary of a grove.

Religion has to do not only with the internal life of man, but with his eternal life, which will be a continuation of identity and personality into the spiritual

realm of immortality. Religion gives meaning, purpose, and direction to man's insatiable quest, his instinctive curiosity, and inspires in him a desire for greater awareness of himself, of his universe, and of God. The prayerful searcher after truth will, as Shakespeare said,

"Find tongues in trees, books in running brooks,
"Sermons in stones and good in everything." (As You Like It.)

Man is ever wrestling with the problems of how to organize his reactions and find peace amidst the diverse and confusing experiences which crowd in upon the daily activities of his body, mind, and spirit. Religion is the means by which a man may achieve tranquility of spirit without internal anguish or external disaster.

The basic and fundamental doctrine of the primitive Church came through revelation from God the Father through Jesus Christ his Son. His life among men on earth, his crucifixion, resurrection, and ascension into heaven, all proclaim the eternal fact that he was and is personal and material, and to that we humbly bear witness. He was a babe born of woman, he matured through childhood and youth, and, as the Apostle Paul said:

BOOK OF MORMON CRITICS REFUTED*

*President Joseph Fielding Smith
of the Council of the Twelve*

My beloved brethren and sisters, I trust I may have the guidance of the Spirit of the Lord in what I shall say. I want to make a plea to the brethren holding the priesthood and to the sisters of the Church to spend a little more time in the study and the research that they might give to the standard works of the Church, and particularly to the Book of Mormon.

We had a campaign a short time ago in which we asked the members of the priesthood to read the Book of Mormon. It seems to me when we know the history whence the Book of Mormon came and how it came, no member of this Church could rest satisfied until he or she had read it from cover to cover—not once, but many times.

Now, there are some religious organizations who have centered their attack largely upon the Book of Mormon. They go into the homes of members of the Church and point out to them what they consider to be errors or changes or additions to what was given in the first publication. If anybody has published a book he knows that the first thing that stares him in the face the moment it comes off the press is some glaring error. We have never claimed

that in the beginning there were not some errors which the Prophet corrected, but they were very, very few. But some of these complaints or charges are against certain writings that appear, and in the limited time that I have I wish to refer to two of these accusations.

I have a letter on my table now from a man who seems to be very much disturbed because he, in conversation with some of these people, was told that the Book of Mormon did not tell the truth in regard to the birth of the Son of God, and that the Book of Mormon declared that the Savior would be born in Jerusalem, the land of their fathers. Now the Book of Mormon makes no such statement. I am going to read it to you.

Alma, in speaking about the coming of the Son of God, said: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers. . . ." (Alma 7:10.) Now, if he had said the city of our forefathers it would have made a difference, would it not? Well, wasn't Jesus born in the land of Jerusalem, Jerusalem being the capital? Alma did not say he would be born in the city of Jerusalem, but in the land over which Jerusalem was the capital. But they make a great deal out of this,

and some of our people seem to be unable to defend themselves. Now, it does not mean necessarily in. You might read in the newspaper, if you were in Great Britain, that a certain vessel arrived at London, but it did not—it landed at Southampton, the port for London, which is many miles away. There is no mistake in this statement whatever. Jesus was born at the land of Jerusalem, the land of their forefathers. So much for that.

The other charge that is made that I wish to mention is the statement of Abinadi, and a similar statement occurs in some other places, that Jesus Christ is both Father and Son to us.

"And now Abinadi said unto them: I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people.

"And because he dwelleth in flesh he shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son—

"The Father, because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and Son—" (Mosiah 15:1-3.)

*Address delivered Friday afternoon, October 5.

"... being made perfect, he became the author of eternal salvation unto all them that obey him; ..." (Hebrews 5:9.)

He was and is Jehovah, God the Son, a separate identity working in complete oneness with Elohim, God the Father, in whose likeness man was created.

The announcement of new and continued revelation from God is more momentous, more reassuring and challenging in national and international affairs today than any of the discoveries of atomic energy or the amazing achievements of scientists.

We must seek to know God's word and will concerning us individually and collectively, and to this end we need not rely wholly on the written word given to people of another age. Each succeeding prophet added something to the revelations of the past. While much of that word is applicable to our time and condition, we announce to you, our friends, humbly but with a sincerity born of the witness of the Spirit, that God's word is revealed to men today, as anciently, through his own appointed servants. We proclaim a new revelation from the heavens, a new vision and understanding of God and of Jesus Christ his Son, a new interpretation of truth, and also a new delegation of

authority from God to man. Continued revelation places religion in the vanguard of human progress. We proclaim the opening, under divine guidance, of the Dispensation of the Fulness of Times, that which was mentioned by the Apostle Peter:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: ..." (Eph. 1:10.)

A poet of this dispensation said, hopefully:

"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled!
The dawning of a brighter day,
Majestic rises on the world."

—Parley P. Pratt

The vital and dynamic message of Mormonism is that there is a personal God in the heavens. He is omnipotent, omniscient, and omnipresent. He has not abated his power; he has not surrendered his sovereignty; he has not diluted his love; he changes not; and his plans never fail. We bear witness that his chief executive officer in the creation and direction of the affairs of the world and other worlds is Jesus Christ the Lord, the Redeemer of the World,

the Son of the Father.

The foundation of this Church rests upon the bedrock of revelation. The character, personality, and purposes of God have been again revealed to the world. The kingdom of God has been set up as predicted by Daniel and other prophets. An angel has flown in the midst of heaven in the latter days in confirmation of John's vision recorded in the fourteenth chapter of Revelation, where he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6-7.)

Our friends, either this solemn statement is true or it is false. If it is true, it is the most important announcement since the resurrection and ascension of Jesus the Christ. If it is false it will, of course, with all other falsehood, come to naught. That it is true we humbly testify, in the name of the Lord Jesus Christ. Amen.

What's wrong with that scripture? What is a father? One who begets or gives life. What did our Savior do? He begot us, or gave us life from death, as clearly set forth by Jacob, the brother of Nephi. If it had not been for the death of our Savior, Jesus Christ, the spirit and body would never have been united again. Death would have been inevitable and, as Jacob states—I won't take time to turn to read it—if there had been no redemption from death our spirits would have been taken captive by Satan, and we would have become subject to Satan's will forever.

What did our Savior do? He begot us in that sense. He became a father to us because he gave us immortality or eternal life through his death and sacrifice upon the cross. I think we have a perfect right to speak of him as Father.

King Mosiah put his people under covenant to take upon them the name of Christ. And this was 124 years before the birth of Christ. I want to read a verse or two from this pledge. "And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye

said that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and his daughters [spiritually]." (Mosiah 5:7.) Is there anything wrong in us

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THE SHINING ONES BY LEE AVERY

*Bless those, to whom the passing years
Bring larger faith and lesser fears;
Who, ageless, joy in every day,
Catch beauty's gleam along each way;
Who love their friends, forgive their foes—
God grant that I be one of those!*

■

calling Jesus Christ our spiritual Father? "And under this head," this wonderful king said, "ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; therefore, I would that ye should take upon you the name of Christ, all you that have

entered into the covenant with God that ye should be obedient unto the end of your lives.

"And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called; for he shall be called by the name of Christ.

"And now it shall come to pass, that whosoever shall not take upon him the name of Christ must be called by some other name; therefore, he findeth himself on the left hand of God." (Ibid., 5:8-10.)

The Son of God has a perfect right to call us his children, spiritually begotten, and we have a perfect right to look on him as our father who spiritually begot us.

Now if these critics would read carefully the Book of Mormon, they would find that when the Savior came and visited the Nephites, he told them that he had been sent by his Father. He knelt before them, and he prayed to his Father. He taught them to pray to his Father, but that did not lessen in the least our duty and responsibility of looking upon the Son of God as a father to us because he spiritually begot us.

The Lord bless you in the name of Jesus Christ. Amen.

THE DIVINE MISSION OF JOSEPH SMITH

Bruce R. McConkie

of the First Council of the Seventy

When the time drew near for the ushering in of this great latter-day dispensation—the dispensation in which the Lord designed to restore again the truths of everlasting salvation to men—he placed Joseph Smith in circumstances where the future prophet was confronted with a wave of religious revivalism. “In the midst of this war of words and tumult of opinions,” Joseph heard various ministers proclaim conflicting systems of salvation. Some cried, “Lo, here is Christ,” others, “Lo, there.” Confronted with this confusion, this young man, who had been prepared for his coming mission from all eternity; who had sat with Abraham and Adam in the councils in pre-existence; who had the spiritual stature and was the one foreordained to usher in this great work—this young man read in the book of James: “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” (James 1:5.)

Joseph Smith said that never did any passage of scripture come with more power to the heart of man than this did to his heart at this time. The Spirit of the Lord was working with him and preparing him to receive the great vision that was ahead. Having listened to the ministers, he concluded that there was no real prospect of resolving the question as to which of all the churches was right by reference to the scriptures, “for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible.” In due course, being led by the Spirit, he retired to a secluded and appropriate place to ask God which of all the churches was right and which he should join. In his language, this is what occurred:

“... I saw a pillar of light exactly

over my head, above the brightness of the sun, which descended gradually until it fell upon me.

“... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*” “My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

“I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: ‘they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.’

“He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. . . .” (See Joseph Smith 2:13-20.)

But on another occasion the Prophet was permitted to write one of these other things. He was told, in effect, that if he remained faithful and true, he would be the instrument in the hands of the Lord to restore the everlasting gospel. In process of time he became that instrument; he received revelation upon revelation; heavenly ministers visited him; keys and powers, rights and prerogatives were restored, until the gospel in its fulness had been given

again, which means that everything had been restored that was needed to enable men to gain a fulness of exaltation hereafter. The Church of Jesus Christ of Latter-day Saints was set up, and the power of God was again manifest to men on the earth.

Now, I suggest that the greatest question in the spiritual realm today is this: Was Joseph Smith called of God? Did he in fact receive the revelations which we certify were given to him? If he was called of God, if the Father and the Son appeared to him, if the heavens have been opened and the Church and kingdom of God has been set up again on earth through his instrumentality, then all men everywhere can find salvation by coming to this kingdom, by learning for themselves of the divinity of the work, and by hearkening to the precepts that are taught here.

But if Joseph Smith was not called of God, then this cause that we have espoused, and these proclamations that we make, are the greatest imposition and fraud that have been promulgated in the name of religion in the course of the history of the world. We are worse than the declining churches of the world if this cause is not true, because our proclamation is that the kingdom of God has been set up on the earth, and that this very kingdom is destined to grow and increase and break in pieces all other kingdoms until it fills the whole earth.

So I would suppose that every honest truth seeker in the world, every spiritually inclined person ought to desire to know whether Joseph Smith was called of God and whether the Lord's hand is in this work. I suggest that we have a pattern before us which shows the way whereby men can know of the divinity of this work. In the dispensation which preceded this one, in the

THREE CHALLENGES

Alvin R. Dyer

Assistant to the Council of the Twelve

We learn from past history the harsh lessons that have come to those that lack faith and obedience which have brought disaster upon themselves and their people. At the end of Israel's sojourn in the desert, where because of disobedience and lack of faith, wherein all of the aged, except three who had been delivered through Godly intervention from Egypt, had virtually been wasted, making way for a new generation to fulfil the covenant of the Lord in occupying the land of their inheritance, Moses, the great lawgiver and

prophet, called all of the new hosts of Israel together at the gateway to the Promised Land, in a place known as Kadesh-barnea the southerly entrance to Canaan, and there he recounted unto the children of Israel all the experiences that had happened to their parents and the great things which the Lord God had done for them. Here he repeated that which had been given their faithless forebears and the reason for their downfall. I call your attention to his initial words as he spoke to them:

“And it came to pass in the fortieth

year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them; . . .

“These be the words which Moses spake unto all Israel on this side of Jordan in the wilderness, . . .

“(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)” (Deut. 1:3, 1-2.)

Horeb, also known as Mount Sinai, is where Moses communicated personally with God. Mount Seir is the range

day when our Lord himself ministered among men, he called apostles and prophets; he sent missionaries forth; they laid the foundation of a great Christian religion for their day; and the great message, the question then was: Has the Lord Jesus risen from the dead? Is this man, this lowly Nazarene, in fact and in literal reality, the Almighty Jehovah?

Now, this message that Christ had risen from the dead, that he had abolished death and "brought life and immortality to light through the gospel" (2 Tim. 1:10), was carried by the missionaries of old. They did it by declaring in simplicity and in plainness the gospel doctrines that he had given them. They did it by citing the ancient scriptures. They did it by pointing to the works which the Lord had done there in the flesh, he having said that the very works that he did bore record of him; and then they climaxed their message by bearing testimony of what God had revealed to them as to the divinity of the work. Some of them were able to stand up and say that they had seen with their eyes and felt with their hands, and that they knew of the Risen Lord's reality; and all of them were able to testify that they knew by revelation from the Holy Ghost that the gospel was there and that Jesus was the Lord.

This is the same system that exists in this day. We have in the world now some 12,000 missionaries in the various nations, preaching what we call the message of the restoration; announcing the opening of the heavens, that God has spoken; preaching the divine Sonship of Christ; proclaiming that there are living apostles and prophets on earth. And they go forth carrying the message of salvation in precisely the same way that the apostles and prophets

and missionaries of old did it. They go forth and announce the doctrines of salvation; they preach them in simplicity and in plainness; they cite the ancient revelations; they reason with the people and show that these things have been predicted; they point to the fruits of the prophet, the work that he did, for a man's fruits bear record of him. Then when all this has been done, they clinch the testimony, they climax the evidence they give, by bearing testimony of what God has revealed to them of the divinity of the work.

So though they may be, as the scripture read by President McKay states, though they may be the weak and the simple and the humble of the earth, yet with the Spirit of God as their companion, they fear not the face of man, but go forth boldly, proclaiming Christ as the Divine Son of God and Joseph Smith as his prophet for this age. As a result, the honest in heart, the upright, the spiritually inclined, the righteous, the good, the best people among all the nations of the earth, hear the testimony which they bear and are gathered into the kingdom of God.

You can argue or debate about the scriptures; you can explain away the works that are performed by prophets and say they were done by this power or that. But you cannot argue with a testimony; there is no issue to debate; there is no defense against the testimony that rests in the hearts of living witnesses who go out and certify of the divinity of this work.

I can stand in the congregations of the earth and can reason with the people out of the revelations. I can cite the scriptures of old. I can recite the proofs and the evidences, the fruits, such as the Book of Mormon, which have flown from the ministry of Joseph Smith. When I do this, if people are

not spiritually inclined, they can argue and contend and attempt to explain these things away. But, having done all this, having set the stage, having laid a foundation, if I then say to the people: "In addition to all these evidences, I have received revelation that has come to me by the power of the Holy Ghost, telling me that this latter-day work is true, and I bear record to you that God has spoken in this day; now, if you will heed my warning voice and come and investigate and learn for yourselves, you also can know of the divinity of the work"—if I bear such a witness, that witness stands against them at the judgment bar of the Almighty.

Every investigator, in due course, stands exactly where Joseph Smith stood. He hears the cry, "Lo, here is Christ" and "Lo, there." He must decide for himself which of all the churches is right and which he should join. At his peril, he must find where the truth lies. And so, learning of the doctrine, and hearing the testimony, the obligation rests with him to do what the ancients did, to ask God for wisdom. As surely as he asks in faith, the Almighty will reveal to him that this great latter-day work is true. When he comes to know in his heart that the work is true, then if he has the spiritual integrity, fortitude, and courage to live in harmony with the standards of gospel righteousness, he forsakes the world, as thousands are doing; he comes into the Church; he finds peace and joy and satisfaction and happiness in this life; and he charts a course which will lead eventually to eternal exaltation in the mansions on high, which I pray may be the lot of all of us and honest truth seekers the world over. In the name of Jesus Christ. Amen.

of mountains bordering the desert which the camel trains followed along to avoid the heat of the desert. At Kadesh-barnea, the gateway to the Promised Land, Moses reminded the children of Israel that the distance from Sinai to the fulfillment of their covenant was but an eleven-day journey. I read in the paper recently where this same distance was covered in three hours by automobile, yet it took Israel forty years to travel that distance.

Carlyle has said this, "For a man to have lived and died, who might have

been wise and was not—this I call a tragedy."

The Church of Jesus Christ of Latter-day Saints stands poised on the threshold of its greatest hour. Regardless of the many accomplishments of the past, and there have been many, its greatest challenge is ahead. We must believe this and adjust to it.

In one of the more often referred to parables of Jesus, concerning the rich young ruler who came to him inquiring as to how he could find favor and stand approved, the Master told

him to keep all the laws. This meant keeping the Sabbath day holy, the payment of offerings in the temple, the honoring of parents, and strict obedience to the laws as were imposed at that time. "But all these," said the young man, "have I kept from my youth. What lack I yet?"

From this incident we may strike a parallel of some in the Church today who keep the commandments, and who, like this rich young man, feel to stand approved. But in the true sense of Christian endeavor, when we have

schooled ourselves to obey the will of God, we will have but reached the doorway of greatness. To this young ruler, who thought that he had done all that was needed, Jesus said,

"... go . . . sell whatsoever thou hast, and give to the poor, . . . and follow me." (Mark 10:21.)

The young man erroneously thought that Jesus referred to the distribution of his earthly riches only; this would soon be used up in following the divine injunction. Actually he was being given the challenge of service. It is not enough to keep the commandments of commission only, as Jesus clarified, for if one is to find the real meaning of a successful life and to understand fully the message of Jesus Christ, there must be service given unto others.

The Apostle James, the apostle of realism, has said this: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.)

My associations and contacts within the Church, having served seven of my last eight years in the mission fields, and now again in the stakes of the Church, confirm to me the great faith and devotion that exists among our people. It is true, nevertheless, that many do not respond to the challenge of service. Unto these primarily and unto all members generally, I refer to the divine obligations placed upon us as members of the true Church of Jesus Christ restored in these latter-days. There are three principal areas of challenge by which every member may test his own

faith and conviction. These are given in the revelations as contained in section 45 and section 128 of the Doctrine and Covenants, and perhaps never before, my brothers and sisters, in God's dealings with his children, is there so much expected of so few!

First: As members, by our conduct and by obedience to the commandments of God, we should endeavor to serve the Lord that we may make the Church strong from within, that it can be a standard unto God's children and a light unto the world.

There can be no greater aspect to righteousness living than to feel the regenerative force of striving to do better. There is no member listening here this morning, or over the air waves, who has come anywhere near in accomplishing what he actually is capable of; none have reached their full potential of leadership in the Church. This means that throughout the Church in all of the facets of its organization, members, teachers, officers, bishops, high councils, stake presidencies, and others, the challenge is before us today to step up to leadership, to step up to real membership in God's kingdom. Two great revelations from the Lord emphasize this to us.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

And the second, which is companionable: "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will,

and bring to pass much righteousness; "For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward." (*Ibid.*, 58:27-28.)

The second area of divine commitment is that of missionary work, to listen to the voice of a prophet of God, that every member be a missionary, and as the children of God, there can be no apathy toward this great challenge. Many there are who say, "We want to help, but we just don't know how to do it." Let me tell you of an experience that might indicate how through friendliness, through being a good neighbor, through being honest in our dealings with our fellow men, and simply by being a Latter-day Saint in harmony with its teachings, we can bear an influence on the minds of people in this sense as well as in many other ways be a missionary.

Under the instruction of President McKay, during my term in Europe, I had the experience of going to Iceland and there, after meeting all of the leading civic authorities that we thought it important to meet, I went into the office of the mayor of Reykjavik, Mayor Hallgrímsson, and he treated us with such courtesy and with such friendliness that I wondered why a man that far off would be so friendly to us in our desire to find out if it would be possible that missionaries could be sent into that land. He said, "We shall welcome your missionaries," and offered personally to locate a place for us to hold meetings

"IT CANNOT HAPPEN HERE"

Ezra Taft Benson

of the Council of the Twelve

In keeping with the spirit of the masterful address given by our great leader, President David O. McKay at the beginning of this conference, I declare to you this morning that human liberty is the mainspring of human progress.

The one great revolution in the world is the revolution for human liberty. This was the paramount issue in the great council in heaven before this earth life. It has been the issue throughout the ages. It is the issue today.

It is difficult for Americans to understand the danger to our liberty. "It is generally outside the range of our experience." But we live today in an age of peril. We are threatened with the loss not only of material wealth but of something far more precious—our liberty itself.

Never before in the history of our country has there been a greater need for all of our people to take time to discover what is happening in the world. Every day decisions are being made affecting the lives of millions of human beings.

We as a people have never known

bondage. Liberty has always been our blessed lot. Few of us have ever seen people who have lost their freedom—their liberty. And when reminded of the danger of losing our liberty and independence our attitude has usually been: *It cannot happen here.*

We must never forget that nations may, and usually do, sow the seeds of their own destruction while enjoying unprecedented prosperity.

The children of Israel, willing to sacrifice liberty, wanted Moses to be their king. Generations later their descendants begged Samuel the prophet to give them a king. He pointed out the fallacy of their reasoning. Samuel, like other great spiritual leaders, ancient and modern, saw the results that would follow the surrender of liberty.

In that sacred volume of scripture, the Book of Mormon, we note the great and prolonged struggle for liberty. We also note the complacency of the people and their frequent willingness to give up their liberty for the promises of a would-be provider.

The record reveals that a man "of

cunning device, . . . and . . . many flattering words, . . . sought . . . to destroy the foundation of liberty which God had granted unto them, . . ." (Alma 46:10.)

Then Moroni, the chief commander of the armies, dramatically ". . . rent his coat; and he took a piece thereof, and wrote upon it—In memory of our God, our religion, and freedom, and our peace, our wives, and our children—and he fastened it upon the end of a pole.

". . . and he called it the title of liberty) and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren, . . ." (See *ibid.*, 46:12-13.)

This great general, Moroni, like the prophets whose words are recorded in the Book of Mormon, spoke of the Americas as a chosen land—the land of liberty. He led the people in battle who were willing to fight to "maintain their liberty."

And the record states: ". . . that he caused the title of liberty to be hoisted upon every tower which was in all the

should we come. I finally asked him why he was so friendly. He said, "The story is simple. Years ago my uncle went to America. He had been converted by two missionaries on the old Western Island, 150 kilometers off the mainland of Iceland"—which is now referred to by many as "Mormon Island," where some 150 Icelandic people were baptized into the Church, and many of whom emigrated to America; some settled in Spanish Fork and in Springville. Mayor Hallgrímsson came to America, unannounced, not as a mayor but as an individual, primarily to visit an uncle who was among those converted. He met and lived with the Mormon people in that area. He observed their manner and way of life, and he told of finally coming to Salt Lake City where he met a man who managed a motel, and he said that this man went out of his way to help him. He recalled of him that he was a high priest in one of the quorums and said, "If these are Latter-day Saints, who so befriended me, why would I not be friendly to you?" And I have often wondered if that man who owned this motel really knew the good that he did that day when he befriended Mayor Hallgrímsson of Reykjavik, Iceland.

Now there are people coming into our midst constantly; men of the priesthood go away on business trips, and if they are concerned with the responsibility of projecting the message of the gospel that we have and assist in establishing a true image in the eyes of the people

of the world of the Latter-day Saint, here is the simple way to be a missionary, by the downright effort of being a Latter-day Saint no matter where we are or in whose presence we find ourselves.

The third area in which we can assist is in seeking after our kindred dead by establishing the family genealogical organization for this purpose. As I go throughout the stakes of Zion, I see the need of a greater number of marriages in the temple of our young people. Probably because the family failed to have this kind of organization to seek after their kindred dead, the image has not been made in the minds of their sons and daughters of the necessity for temple marriage. If, on the other hand, there were frequent evidence in the home of the importance of temple work through genealogical research and attendance at the temple, when the time comes for marriage of young people in the home, their hearts and minds would be focused on temple marriage.

In conclusion I want to tell of a remarkable personal experience that happened just recently. I learned indirectly of a young girl in Massachusetts who had been keeping a very remarkable genealogical record. I learned that this record was on the Dyer family. By contacting her I learned that she was not a member of the Dyer family, she was not a member of our Church, and yet she has done an excellent research on more than 20,000 members of the Dyer family. I have written to her and obtained this record which is in three

volumes and which has been micro-filmed by our Genealogical Association and is available to all in the Church who are interested in this family line. I endeavored to learn why she did this. In a letter in reply to my inquiry, these are her words:

"The Dyer family is far more than a hobby. Please don't think it foolish, Mr. Dyer, but I feel that somehow it was God's will that I do this work. My whole life belongs to these people." This girl is seventeen years old. She began researching at the age of fourteen. She is not a member of the Church, and she is not a member of our family, but the spirit of Elijah has been upon her. We have learned where similar experiences have been had in many of the families of the Church, which indicates the power that is in the work of seeking for our kindred dead.

I bear testimony of the opportunity that is ours as members of the Church to answer the challenge in working through these three areas of activity within the Church. First, to build the Church and make it strong so that when those who are converted come into it, they feel the power and the strength of it; and secondly, that as missionaries we shall assist in every way to proclaim the truths of the gospel of Jesus Christ unto the world; and thirdly, in fulfilling the commandments of God, that we seek after our kindred dead. I bear this record and urge that as a people we meet these great challenges, in the name of Jesus Christ. Amen.

land. . . . and thus Moroni planted the standard of liberty among the Nephites." (*Ibid.*, 46:36).

This is our need today—to plant the standard of liberty among our people throughout the Americas.

While this incident occurred some seventy years BC, the struggle went on through one thousand years covered by this sacred Book of Mormon record. In fact, the struggle for liberty is a continuing one—it is with us in a very real sense today right here on this choice land of the Americas. Yes, on an island strategically situated only ninety miles from our shores.

Just a short time ago Fidel Castro broadcast to the world his boastful confession that he had been a hard-core communist all of his adult life. He gloried in the fact that he had been able to confuse and deceive many people simply by saying he was not a communist. And because there were gullible people in this and other countries who believed his false assertions, he was able to establish a Soviet beachhead—"A communist satellite under active Rus-

sian control."

Americans must face the cold hard fact that Fidel Castro was encouraged and supported in his seizure of Cuba. Why? Simply because many Americans were led to believe the falsehood that he would resist Soviet influence and restore the full basic liberty of the Cuban people. A few of us issued early warnings based on unimpeachable evidence. Two United States ambassadors repeatedly warned that Castro was part of the communist conspiracy and that he was working for the communist conquest of Cuba. These voices went unheeded.

This is merely a repetition of the same deceitful pattern which was used after World War II to have us tolerate revolutionary communists in China—to accept them as "agrarian reformers" and allow them to seize and enslave some 450,000 people on the Chinese mainland.

This is the same deceitful pattern which we have been asked to accept in the Congo, in Laos, in British Guiana, etc. In fact, everywhere the communist conspiratorial machinery is preparing for

a seizure of power, we are assured there is no immediate danger from communism.

Less than half a century this evil system has gained control over one-third of mankind, and it is steadily pursuing its vicious goal of control over all the rest of the world. It is time, and past time, for us to be alarmed.

I raised a voice of warning two years ago following my return from South America. And now, today, Cuba is being used as a base to spread subversion and armed revolution throughout Latin America. Cuba is being used as a funnel through which communists are infiltrating other American Republics. There can be no stability in Latin America so long as "The shadow of the hammer and sickle is darkening the Western Hemisphere." The communist objective is to isolate North America.

Less than fifteen years ago communism was not a powerful force in Latin America. Today it is not only strongly present there as an enemy to be reckoned with—it is openly allied with a government located on an island

only about 90 miles south of Key West, Florida.

The only political party now functioning in Cuba is the popular Socialist Party—the Communist Party under another name.

It is authoritatively reported that by the end of 1958 there were 316 known communist or pro-communist publications in Latin America, the largest number being 55 in Mexico. About one half are newspapers and other periodicals. There were more than 150 communist publishing houses and bookstores. These activities have increased sharply since 1958. (*South Wind Red*, by Ray, p. 17.)

True to communist and dictator tradition, the Cuban government has deprived its people of the rights of a free press, free elections, and the protection of other fundamental human rights.

How did this situation come about? How is it possible for communism to be here and now moving into Africa, pressing upon all of Asia, threatening the Middle East and increasingly becoming a danger in the Western Hemisphere?

There are, of course, many reasons. Our apathy—our complacent indifference is a major cause. We have permitted ourselves to be pacified and lulled away into carnal security as Book of Mormon prophets predicted. (See 2 Nephi 28:21.)

As emphasized from this pulpit two years ago, we have a rich history to guide us. Think back with me a moment to the year 1823. In that year, James Monroe of Virginia was President. John Quincy Adams of Massachusetts was Secretary of State. These two men formed and announced a policy—the Monroe Doctrine—which has profoundly influenced the development of our entire hemisphere. (Here was the situation that called forth this policy—known as the Monroe Doctrine—in 1823.)

Several of what are now the Latin American republics had by force of arms newly won their independence from Spain and Portugal. Among them were Columbia, Mexico, Chile, and Brazil.

Meantime a number of the sovereigns of Europe were seeking to enforce the "divine right of kings" with the express purpose of putting "an end to the system of representative government. . . ."

This our government refused to permit. It said so plainly in the celebrated Monroe Doctrine. The heart of the Monroe Doctrine consisted of these words ". . . the American continents, by the free and independent condition which they have assumed and maintain, are henceforth not to be considered as subjects for future colonization by any European powers. . . ." The Monroe Doctrine, which should be and is an enduring cornerstone and living principle of national policy, stated further: "The political system of the allied powers is essentially different . . . from that of America. . . ."

Surely if it were true a century and a half ago that European monarchy was essentially different from our American system of representative government, it is even more true today that the communist system is totally different, totally incompatible, totally inimical to our free way of life.

This is a time of decision. Further vacillation will serve only to drive all of Latin America straight into communist hands. If action is not taken against the power-drunken bandit and his cohorts, the day will soon come when it cannot be done at all.

The Monroe Doctrine was first invoked against the Russian Czar Alexander. The Cuban menace represents the first time in one hundred years that a hostile foreign power has established a firm beachhead in the Americas.

The American people are deeply upset, frustrated, and angry at what they fear is a retreat from the time-honored Monroe Doctrine—a retreat which could now end in war.

President J. Reuben Clark, Jr., whose scholarly work on the Monroe Doctrine, as Under Secretary of State, is well known, in tracing our destiny said this:

"Then came our GREAT Monroe Doctrine which placed us of the United States squarely behind efforts of Latin America to gain freedom and against those European states who would thwart it.

"God again moved us forward towards the destiny He has planned for us. He was preserving the blessings He had given to us." (*Memorandum on the Monroe Doctrine*, Dept. of State Publication #37, December 17, 1928.)

President Joseph Fielding Smith in his ever timely volume, *The Progress of Man*, in discussing America's fortification against other nations makes this significant statement.

"The greatest and most powerful fortification in America is the Monroe Doctrine. . . . It appears to the casual observer that this doctrine came by chance. . . . but this is not so. It was the inspiration of the Almighty which rested upon John Quincy Adams, Thomas Jefferson and other statesmen, and which finally found authoritative expression in the message of President James Monroe to Congress in the year 1823. . . ."

"It is generally understood . . . in the Church that the greatest and most significant principle by which this land is fortified against the encroachments and invasions of European and Asiatic powers is found in the Monroe Doctrine. . . ." (Joseph Fielding Smith, pp. 357, 466-467.)

This Monroe Doctrine widely accepted by the republics of the south, has been the continuing policy of our nation for almost a century and a half. It has been reaffirmed by many American presidents. We are on solid traditional American ground in demanding

that the communists should not attempt to extend their political system to this side of the Atlantic Ocean.

If time permitted, we could show that in recent years, the principles of the Monroe Doctrine have been strengthened by various joint agreements among the American nations: These should be invoked. The longer we wait the more difficult will be the job.

It is almost unthinkable that any people would knowingly and willfully take on themselves the yoke of communist oppression. No nation has ever done so yet. If large masses of the Cuban people have done so, it is because they have been duped or coerced.

As a people who have known only liberty, we are inclined to feel, it *cannot happen here*. We have become lulled away into a false security.

A most brilliant discussion of the Latin American problem, which appeared in the May 1961 issue of *American Opinion*, concluded with these words:

" . . . history gives us one more chance. If the American people are too blind or too cowardly to take that chance, then, whether or not we as individuals deserve it, you and I and all that we hold dear . . . must suffer the doom that history mercilessly imposes on fools."

Why are we so timid in standing up to a Godless communist police state which can't even feed its own people, and whose economy, they know, will not support a major war. They "lead from weakness and we retreat from strength."

I say to you it can happen here. It is happening here. We have retreated from the Monroe Doctrine. Our liberty is in danger. But we go blithely and gullibly on our way. Some of us fall for the Kremlin line as planned by the mass murderer Khrushchev and call patriots "extremists" and accuse courageous liberty-loving citizens of "dividing our people."

As President McKay said at the close of the April general conference, quoting J. Edgar Hoover, "There is no place here in America for part-time patriots. This nation is face to face with the greatest danger ever to confront it, a sinister and deadly conspiracy which can be conquered only by an alert, informed citizenry. It is indeed appalling that some members of our society continue to deplore and criticize those who stress the communist danger. Public indifference to this threat is tantamount to national suicide. Lethargy leads only to disaster. . . ."

We must be vigilant. Let us unite. Let us join in our fight against the forces of anti-Christ.

Forgive me for being so blunt, but I feel most deeply on these matters. Possibly it is because I've seen at close range so much of this godless, treacherous conspiracy in the past few years in more than forty nations.

I realize that the bearer of bad news

is always unpopular. As a people we love sweetness and light—especially sweetness. Ralph Waldo Emerson said that every mind must make a choice between truth and repose. Those who will learn nothing from history are condemned to repeat it. This we are doing in the Americas today.

As a Church we have a world message of salvation to deliver to our Father's children. The restored gospel can only thrive in an atmosphere of liberty. We are in a worldwide conflict. It is the first of its kind in history. It is between light and darkness; between liberty and slavery. It is a struggle for the souls of men. We must win this war.

In 1946 I stood in Czechoslovakia. The deadening socialist-communist philosophies were even then infiltrating that lovely country. Our church mission was thriving among these liberty-loving people. They too said it could not happen there. Only two years later it had happened. They had lost their liberty.

At the close of World War II while serving as European Mission President, I visited Stanisław M. Mikolajczyk in Warsaw, the leader of the liberty-loving Polish people and former premier of the Polish Government-in-Exile. I had hoped we might do missionary work in Poland. Though Mikolajczyk was the leader of the indisputable majority of the electorate, he had to flee from Poland to save his life from the insidious encroaching communist police state.

I also talked to our Polish Ambassador, Arthur Bliss Lane. He told me of the tragic course of appeasement our government was pursuing in selling out the Polish people to the communists. Finally, unable to endure it any longer, Lane voluntarily resigned so he could tell the story. He titled his book, *I Saw Poland Betrayed*.

And so the pattern has been repeated in country after country.

Rather than impede communism our policies in their total effect have apparently helped promote it. And so the honest in heart, many of whom have probably already been murdered, are deprived of the message of the restored gospel—good people who would have responded to the words of truth from our missionaries.

Who then is to blame? What then can be done?

To some extent we Latter-day Saints and Americans everywhere must share some blame for we have not been awake to the warnings of the prophets. We have not exerted our righteous influence as citizens to stop this disastrous course. Our skirts are not entirely clean. Many of us have been asleep in Zion—the Western Hemisphere.

"But," say some, "why should we be so concerned. After all if the Lord wants them to get the gospel message, they'll get it."



Of course, if the Lord desired, he could this instant preach the gospel to every soul and do all our genealogical work. He could also right every wrong, feed the famished, plant our crops, train our children, etc. But his doctrine requires us to do our best ourselves in these areas and ask the Lord's help in our endeavors. After we've done all we can, then the Lord will cover for us.

Now what can be done? We have missionaries and Saints in South America. Those countries fall within the scope of the Monroe Doctrine. These countries are now being pushed in the direction of bondage—the loss of liberty.

What can we do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given Liberty?

We can encourage our government wherever we live, to stand firm at all costs against any further expansion of despotic communism.

We can support our government in keeping the flame of liberty burning in the souls of the oppressed—wherever they may be throughout the world.

We can heed the words of men like Edward Hunter who for twenty years has been reporting communist conspiracy and brain-washing from abroad and who recently wrote this:

"In Washington these days one hears a great deal of the word *escalation* but never the word *honor*.

"*Escalation* was the reason Americans had to stand by and watch with folded hands as a young man bled to death a hundred feet from them at the Berlin wall of shame, although we had every right to go in and stem his bleeding under wartime agreement.

"Imagine anyone telling an American, only a few years back, that we would stand by idly, witnessing a man die needlessly because he wanted to be free! . . .

"*Escalation* is why we stood by wringing our hands when the East Germans



started building the wall, whereas is now known, their orders were to stop if we showed any serious resistance.

"*Escalation*, if continued, will complete our softening-up, until we 'bury ourselves,' as Khrushchev predicts. . . .

"This soft *escalation* policy in Cuba, starting in 1958, permitted 'a small band of hoodlums, under the leadership of Fidel Castro' to conduct 'open warfare against the established government of Cuba, which was friendly towards the United States. . . . We have, thus passed the time for soft and easy action to protect ourselves,' says Mr. Hunter. 'We have only one course of action left: to destroy Communist power in Cuba by force of arms.'

As I visited among the good people of Cuba in 1955, I had a secret hope we would soon be able to bring to them the truths of the restored gospel. What are our prospects now? People said in Cuba in 1955: *It cannot happen here. We love liberty.*

The insidious but rapid take-over of Latin America is drawing ever closer to the final showdown.

Unless godless communism is stamped out of Cuba, it is only a matter of time until like Czechoslovakia, other missions will likely close and more of our Father's children will be deprived of their liberty and the fullness of the everlasting gospel.

The message of salvation must move forward. God grant that every effort to stay its growth will be frustrated.

Courage and statesmanship are imperatively needed today. We must take chances for liberty. May God bless our national leaders in this time of crisis.

Yes, the effective preaching of the gospel can only thrive in an atmosphere of liberty. Yes, we all say, we love liberty. But that is not enough. We must protect and safeguard that which we love. We must save liberty.

God grant us the wisdom and the courage so to do, before it is too late, I pray in the name of Jesus Christ. Amen.

TO BELIEVE IS TO SEE

Howard W. Hunter

of the Council of the Twelve

On the evening of the day of the resurrection, Jesus appeared and stood in the midst of his disciples in the closed room. He showed them his hands through which had been driven the nails and his side which had been pierced by the spear. Thomas, one of the twelve, was not present when this happened, but the others told him they had seen the Lord and that he had spoken to them.

No doubt Thomas had been deeply shaken by the events of the past days. His love and devotion to the Master cannot be questioned, but the flame of faith had burned low and had grown cold. The tomb was empty, this he knew. Mary Magdalene and the other women and Peter and John had been there, Jesus later appeared to Mary in the garden, and she told the disciples of this event as she had been commanded. That very day the Risen Master had walked with Cleopas and his companion down the road to Emmaus and had also appeared to Simon Peter in Jerusalem. In spite of these evidences, Thomas was skeptical, and he said to the disciples:

"... Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

This statement of Thomas has caused him to be remembered down through the ages and his name placed with the skeptics, the doubters, and the faint-hearted; with those who will not believe until they see. In a sense, Thomas represents the spirit of our age. He would not be satisfied with anything he could not see, even though he had been with the Master and knew his teachings concerning faith and doubt. Jesus had said:

"... O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31.)

"... Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40.)

"... If thou canst believe, all things are possible to him that believeth."

(*Ibid.*, 9:23.)

"... According to your faith be it unto you." (Matt. 9:29.)

All of these things Thomas well knew, but his personal faith had been dimmed by a great disappointment. Faith does not take precedence over doubt when one must feel or see in order to believe.

Thomas was not willing to stand on faith. He wanted positive evidence of the facts. He wanted knowledge, not faith. Knowledge is related to the past because our experiences of the past are those things which give us knowledge, but faith is related to the future—to the unknown where we have not yet walked.

We think of Thomas as one who had traveled and talked with the Master, and who had been chosen by him. Inwardly we wish that Thomas could have turned toward the future with confidence in the things which were not then visible, instead of saying in effect, "To see is to believe."

It must have saddened the heart of the Savior, but this had happened before. Within the past few days Judas had betrayed him, Peter had denied him, and now Thomas doubted him.

A week later, the disciples were again together in the same house in Jerusalem. This time Thomas was with them. The door was closed, but Jesus came and stood in the midst of them and said, "... Peace be unto you."

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:26-27.)

The record does not indicate that Thomas accepted this invitation—this loving rebuke by the Lord. Thomas could see the print of the nails and the wound of the spear. He only answered: "... My Lord and my God." (*Ibid.*, 20:28.) Now he believed, but Thomas had missed the highest form of faith.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.)

This occurrence stands as one of the great lessons of all times. Thomas had said, "To see is to believe," but Christ answered: "To believe is to see."

Faith has always been a necessary condition of a righteous life. As we read through the books of the Old Testament, we are impressed by the faith that motivated the prophets and righteous men, the saints of old, to endure the trials which came to them. The books of the New Testament are replete with the teachings of the Savior concerning faith and examples of the effect of faith in the lives of individuals. These writings also set forth the disappointment and tragedy that come where faith is lacking.

There are many things which are invisible to our senses and not subject to positive proof. The scientific approach to proof is by experimentation in the laboratory. The result of this scientific method has a greater influence upon our thinking than we realize, because it produces positive proof resulting in knowledge. We cannot overlook the great good this approach by science has upon the lives of persons, but how about those things which lie outside of the realm of positive, tangible proof? This question brings us to the higher law. It is through the assurance that comes from faith.

The classic example of faith is ascribed to the Apostle Paul in his Epistle to the Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

This statement does not presuppose a perfect knowledge, but describes faith as that which gives to one an assurance or a confidence in things which are yet in the future. These things may be in existence, but it is through

"BLESSED ARE THE PEACEMAKERS"

John Longden

Assistant to the Council of the Twelve

"Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9.)

From this scripture, which is a part of the Sermon on the Mount, I gather there is a peace to be had. It is available for all mankind if we desire it. Peace can be had. We must study and learn of God's desires for us. We must pray about it. Indeed, we must live the law; then we have a peace in our

hearts and will truly be peacemakers, the children of God.

I believe in the scriptures as they have been restored. I believe that we can have peace in a troubled world. I believe we can have peace in a troubled home. I believe we can have peace in a troubled life. It can be had for the price which I have stated; not for money nor for any material amount.

I said we must study and do the

things which will make for peace. Paul, the apostle, in his epistle to the Romans said: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

"For the kingdom of God is... righteousness and peace, and joy in the Holy Ghost." (Romans 14:17, 19.)

Paul had an evidence of peace. Here was a man, yes, who had fought the Christ, who had fought the principles

faith they are realized. Faith gives a feeling of confidence in that which is not visible or susceptible of positive proof.

It would appear that Thomas had lost his confidence in the future. He looked to the past. He wanted proof of that which was not then visible. Those who lose or lack faith, live in the past—there is loss of hope for the future. What a great change comes into the life of one who finds an abiding faith to give assurance and confidence.

If we turn back to the ninth chapter of John, we read of another incident that took place in Jerusalem in which a man who had been born blind received his sight. It was the Sabbath day, and Jesus was apparently in the vicinity of the temple when he saw the blind man, and his disciples asked him:

"... Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

"As long as I am in the world, I am the light of the world." (John 9:2-5.)

Jesus then spat on the ground and made clay of the spittle mixed with the dust of the earth. He anointed the eyes of the blind man with the clay and told him to go wash in the pool of Siloam. If this had been Thomas, would he have gone as he had been commanded or would he have asked the question: "What good can come from washing in the stagnant waters of that dirty pool?" or "What medicinal properties are there in saliva mixed with the dust of the earth?" These would seem to be reasonable questions, but if the blind man had doubted and questioned, he would still be blind. Having faith, he believed and did as he was directed. He went and washed in the pool and

came back seeing. To believe is to see.

A miracle had taken place. A man who had been blind from the day of his birth was caused to see. The neighbors and the Pharisees were astonished and asked how it happened.

"He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." (*Ibid.*, 9:11.)

It was the Sabbath day when Jesus made the clay and opened the eyes of the blind man. Some of the Pharisees said he could not be a man of God because he did not keep the Sabbath day. Others asked how a man who was such a sinner could perform a miracle. Even though they could see, they would not believe. The blind man was asked: "What sayest thou of him?" He answered: "He is a prophet." Still they did not believe and called the parents of the blind man and asked them:

"Is this your son, who ye say was born blind? How then doth he now see?" His parents were afraid to answer for fear of being put out of the synagogue if they should confess that the one who performed the miracle was Christ, so they said, "He is of age; ask him." And the blind man said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." They said to him, "Thou art his disciple," and they shut the door of the synagogue against him. (See *Ibid.*, 9:14-34.)

When Jesus heard that the blind man had been cast out, he found him and said:

"... Dost thou believe on the Son of God?"

"He answered and said, Who is he, Lord, that I might believe on him?"

"And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

"And he said, Lord, I believe. And he worshipped him.

"And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which might be made blind." (*Ibid.*, 9:35-39.)

The blind man believed and was permitted to see. Thomas refused to believe until after he could see. The world is full of Thomases, but there are many like the blind man of Jerusalem. Missionaries of the Church meet both of these every day as they carry their message to the world, the message of the restored gospel of Jesus Christ. They bear witness to the fact that God lives, that Jesus is the Christ, that God has spoken to his children in these latter days, that there is a prophet of God on the earth today, that the gospel has been restored in its fulness. Some believe, have faith, and are baptized. Some will not accept because they cannot see or feel.

There is no positive, concrete, tangible evidence that God lives, yet millions have a knowledge that he does through that faith which constitutes the evidence of things unseen. Many say to the missionaries, "I would accept of baptism if I could believe that Joseph Smith was visited by the Father and the Son." For this fact there is no positive, concrete, tangible evidence, but to those who are touched by the Spirit, faith will stand in the place of such evidence of things unseen. Remember the words of the crucified Master as he stood before Thomas:

"... blessed are they that have not seen, and yet have believed." (*Ibid.*, 20:29.)

To believe is to see.

I add my witness to the testimonies of the thousands of missionaries that God does live, that Jesus is the Savior of the world, that those who will believe through faith will be caused to see, in the name of Jesus Christ. Amen.

which will bring peace. Yet after he had received conviction of the truthfulness of the Savior's message and of his divinity as the Son of God, he received a peace in his heart, and he could not be swayed from righteousness but used his energies, his talents, in going forward to teach this great message of which he received a conviction. Yes, Paul did the things which will bring peace into the hearts of all mankind.

Peace can only come to individuals, communities, states, nations, and the world by the acceptance of the greatest story ever told, by acceptance of the greatest life that was ever lived, by acceptance of the greatest example that was ever shown, by acceptance of the greatest Teacher who ever taught, the author of salvation and exaltation, the Prince of Peace, Jesus the Christ, the Divine Son of God. This

I know in every fiber of my being.

The gospel of Jesus Christ has always been the gospel of peace, regardless of when there has been a dispensation of the gospel upon the earth. I recall the words of the Lord to the Prophet Joseph Smith which indicated that there is no change in the gospel of Jesus Christ, even in this dispensation.

In the midst of great persecution when the Saints were being persecuted

in June of 1834 at Zion's Camp on Fishing River, the Prophet Joseph received a revelation from the Lord which is recorded in the Doctrine and Covenants, "... lift up an ensign of peace, and make a proclamation of peace unto the ends of the earth; . . ." (D&C 105:39.)

We, here today, one hundred and twenty-eight years after this revelation was received, can visualize what has been accomplished towards establishing peace in the earth. Think of it! We see, as we look back over the span of time today, the thousands of missionaries who have been out in the world to carry this message of peace to all mankind, unselfishly postponing their schooling, leaving their homes and loved ones to deliver this message which will bring peace into the hearts of men. We visualize the erection of fourteen temples. We visualize 356 stakes organized and over 3,000 wards and many branches, sixty-eight missions, approximately 12,000 missionaries out at the present time, delivering this message of peace, literally to the ends of the earth.

From study and from prayer, there comes great faith which motivates all who have a firm and solid conviction of the truth. There is born a desire

truly to be publishers of peace. I think of a mother writing to a son in one of the missions which I have visited in the South Pacific. He had indicated to her, knowing her circumstances, a widowed mother, the possibility that she was having financial difficulties, and he earnestly wanted to stay to fill the two and one half years required in a foreign mission where a language has to be learned. He let me read the letter she wrote him in return: "Son, you will stay out on your mission even if I have to scrub floors to earn money sufficient to keep you there."

Then I think of a husband and wife who had five sons go out into the mission field; the sixth son had reached the required age to go. Not having sufficient funds, they went to the bank and placed a mortgage on their home to assure him finances to fill his mission that he might carry this message of peace to mankind. I am grateful for that kind of faith.

In May we had a missionary conference on the island of Rarotonga in the Cook Islands. All the missionaries had arrived but two. These two were nine days on the water, coming over 640 miles in a small craft, being buffeted about the Pacific, and I want to tell you,

you can be buffeted about the Pacific in those small boats, inter-island boats. One of these young men had been made the counselor in the mission presidency at the conference, and it would be unnecessary for him to return to the island from which he came, but he said, "The work has just begun there, and we can see real fruits of our labors, and I would like to go back," though he was going to be bounced about in the same type of craft for another eight or nine days. This he did that he might deliver his message of peace to the island people. Faith-promoting stories like these could be multiplied thousands of times if time permitted. When peace comes into our souls, we have a desire to share it with others as Paul of old.

I am grateful for all the mission presidents of the South Pacific. I spent ten months down there in the last year and three quarters. All the mission presidents of the South Pacific are opening up their homes, entertaining and teaching men of state, leaders of government, business and civic groups, teaching this message of peace. It has been my privilege to attend many such occasions.

While on one of the large ocean liners in the South Pacific recently, I visited with the captain. He related that he

THE COURAGE OF YOUTH

Victor L. Brown

of the Presiding Bishopric

On a Friday afternoon just one year ago, President McKay called me to be a counselor in the Presiding Bishopric of the Church. The day prior, I was at home in Chicago quite secure in the feeling that we had moved for the last time. I was happy with my work and the opportunities that lay ahead. I was completing my twenty-first year with a wonderful organization. We had moved to Chicago from Denver eleven months earlier and had just completed our new home.

It was about 9 pm that Thursday evening when I received a long distance telephone call from Salt Lake City. The caller asked if I planned to attend general conference the next morning. I told him no. He said, "Could you?" And I said, "I suppose I can if you would like," whereupon he said, "The President of the Church would like to see you at eight o'clock tomorrow morning in his office. Now get a good night's sleep because it is probably the last one you will ever have."

As I sat in President McKay's private office the following day, and he looked into my eyes, I am sure my entire life lay before him as an open book. I expected him to thank me for coming and wish me a pleasant journey home, but he didn't. Rather, he asked me to serve

as a counselor in the Presiding Bishopric, notwithstanding all of my human failings.

I testify to you with all my heart that a prophet of God asked me to serve. As far as I know, that is the only qualification I have, but this is enough for me.

These past twelve months have been filled with the most wonderful experiences of my life. I am so grateful to the young people of the Church for the inspiration they are to me. They give me courage to carry on in my responsibilities. It thrills me to learn of their faith and devotion to the Lord. I am confident they have the kind of courage our pioneer forefathers had. They have the kind of courage that Carlyle referred to when he said: "The courage we desire and prize is not the courage to die decently, but to live manfully."

The same kind Whitehead had in mind when he said: "True courage is not the brutal force of vulgar heroes but the firm resolve of virtue and reason."

Let me illustrate what I mean by telling you of three young people who have been an inspiration to me. The first one is a young man nineteen years of age. We will call him Bill. All through high school Bill was a black sheep, using his own words. He hung around the pool hall with the gang. Bill

did what the gang wanted to do, even though sometimes he knew it wasn't the right thing. Bill followed the line of least resistance. You couldn't really say that Bill was an individual. He didn't do much thinking for himself. He let the gang do his thinking for him.

Bill said to me, "Bishop Brown, I have just wasted nineteen years of my life. I have at last come to the realization that there is something in life worth more than being just one of the gang. I want to make something of myself. I want to be an individual."

Something or somebody had touched Bill and given him the courage to think for himself, the courage to break away from the gang and the activities and habits that generally go along with a pool hall environment. Bill decided that he wanted to stand on his own two feet, to be a man. He now has the courage to live manfully.

Nancy is a lovely young lady about fifteen years of age. When she was a little girl, she used to visit her aunt on the farm. One day while she was visiting her aunt, she overheard a neighbor lady comment on how poor Nancy's family was. This comment made a deep impression on her, and as she told us the story she said:

"My brothers and sisters, I am not

had had many of our young missionaries on his ship over the years, and he said he had been deeply impressed with young men of such fine caliber. He had observed they didn't drink tea, coffee, liquor, or use tobacco. Their language and conversation was clean and above-board. They appeared to be morally clean. They did not take the name of the Lord in vain. He admired their integrity. He said, "You have the greatest peace corps in the world." I sincerely thanked him for this truthful statement. Then I reflected, as I thought of this experience; not only are the full-time missionaries a peace corps, but this peace corps extends, including all members of the Church: truly the greatest peace corps in the world with the full and true message of the Lord Jesus Christ if all members, individually, accept the responsibility to teach this message of peace by example as well as by precept. In contemplating this responsibility for the entire membership of the Church, I quote from a talk given by President David O. McKay: "The Gospel of Peace should find its most fruitful effects in the homes of Church members. Children to be healthy and happy should have a favorable mental, emotional and spiritual atmosphere in the home. It is

inconsistent to go abroad to proclaim peace if we have not peace in our own lives and homes." Truly the home should be the birthplace of peace.

Then we have a religion in action: we take advantage of all the opportunities within the Church; through the priesthood quorums, the Sunday School, Relief Society, MIA, Young Men's and Young Women's organizations, the Primary, genealogical organizations, institutes, seminars, ward choirs, welfare, building projects, to mention some of the organizations within the Church which will help to keep this message of peace alive in our hearts. Hundreds today are witnessing these demonstrations for peace through the true Church of Jesus Christ throughout the world.

I pray that we in our hearts here and all members throughout the world will recognize the opportunity which is ours to serve individually and collectively as messengers of peace, truly children of our God. It is within our power; I pray that we will put aside any hostilities that there may be individually or collectively towards the teachings of the Master, that we will accept them fully and wholly, not in part, and do our utmost to show by example our true love for this great message of peace.

The Prophet Joseph received a revelation from the Lord, Doctrine and Covenants, "... the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the houseposts, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:2-4.)

May we appreciate more fully through the sessions of this conference, the great privilege which is ours to be partakers of this message of peace, that it may be in our hearts, in our cities, in our towns, in our communities, in our states, in this nation, and in all nations, for I testify that Jesus is the Christ. I know it in every fiber of my being, and I pray that we will remember his words:

"Peace I leave with you, my peace I give unto you: ..." (John 14:27.)

May this be with us all this day and all our mortal lives, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

poor. I have never been poor. I have a testimony of the gospel of Jesus Christ. I know that it is true. How could I be poor?"

It is young ladies like Nancy who convince me that the children of the next generation will have mothers with the same kind of courage that our pioneer mothers had.

And now Gregg. Gregg is one of the most alert, intelligent, pleasant young men I have ever met. Just talking to him and learning of his ambitions and his goals was an inspiration. At the conclusion of our visit I said to him, "You must have wonderful parents."

He flushed for a moment, and then he said quietly, "When I was a little boy, my mother and father were divorced. I do not know my father. My mother remarried and compromised some of her principles. She is a bitter woman now." Courage? Courage to rise above one's environment, even though that environment might be one's own home? Gregg had it.

I am so grateful to Bill, Nancy, and Gregg and the many other young men and young women of this Church who are an inspiration in my life. I have the utmost confidence in them, and because of them I have implicit faith in the future.

Another of the great blessings that has come to me in the last twelve months has been the association of these wonderful men—the General Authori-

MOMENT OF RAPTURE

BY THELMA IRELAND

*The virile ocean reaches out
With arms of white-haired foam
To grasp the rugged rocks that make
The shore their sturdy home.
With mighty splash they splay the
shore
With iridescent spray
To be sucked back to unknown
depths
Of obscure green and grey,
But they have known a moment of
Rebellious joy and beauty
Before returning to the sea
And humble, servile duty.*

ties of the Church. Just to be in the shadow and under the influence of President McKay is a blessing beyond description. To receive instruction and guidance from his counselors and from the Quorum of the Twelve is a blessing

and a prized opportunity. To feel the warmth, friendship, and the brotherly love of each of the General Authorities is one of the most satisfying feelings and experiences that could come to a man.

I am deeply grateful to Bishop Vandenberg for his confidence in me. We have discussed many times the wonderful experiences we had as fellow counselors in the Denver Stake presidency under the tutelage of President Edward E. Drury, Jr.

I love Bishop Simpson and appreciate so much the wonderful feeling of unity that encompasses all that we do in our responsibilities. I am thankful to the Lord for the blessing that we have received in our home of five wonderful children, each of whom loves his Heavenly Father.

I am grateful for my heritage, for my parents and their righteous lives, and for all of my forebears. I thank my Heavenly Father for all of these blessings. I know that he lives, and that he is directing the affairs of his Church today just as surely as he did in days of old.

I leave you this testimony humbly and bear it with all my heart, asking our Heavenly Father to bless us all, in the name of Jesus Christ. Amen.

PRAYER, THE FOUNDATION OF CHURCH AND NATION

Thorpe B. Isaacson

Assistant to the Council of the Twelve

President McKay, President Moyle, President Brown, President Smith, and brethren of the General Authorities, my dear brothers and sisters and friends:

When one occupies this position, he is very anxious that he might say something that would be appropriate and fitting. I sincerely pray that what I might say may be thought-provoking and appropriate. I can assure you that there is always much prayer and great fasting that precedes a conference such as this. These wonderful Singing Mothers do something to us and for us. They are beautiful to see and beautiful to hear. We pray that their husbands and their families who are home will be well and protected until they return. Surely they must be proud of them.

Truly these are perilous and critical and very unusual times, both on the local, national, and international level. There are many problems that are confusing, and the right answer to these problems is always difficult to find.

Abraham Lincoln, when he was President, had problems, and it was very difficult for him to find the answer. May I refer you to one experience among many that he had and the method that he used in the solution of this problem? I quote: "General Sickles had noticed that before the battle of Gettysburg, upon the result of which, perhaps, the fate of this nation hung, President Lincoln was apparently free from the oppressive care which frequently weighed him down. After it was all past, the general asked President Lincoln how it was that he felt so free from the oppressive care previously noticeable. He answered:

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and I locked the door and I got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him this war was his war and our cause was his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him. After that, I don't know how it was, and I cannot explain it, but soon a sweet comfort crept into my soul. The feeling that God had taken this whole business into his own hands and that things would go right at Gettysburg, and that is why I had no fears about you."

It would be well if all of us in our respective appointments and responsibilities would get down on our knees and ask Almighty God to guide us,

whether we be in government service or education; whether we be in business industry or church work. It may be that as individuals we may become too self-sufficient and rely on our own wisdom; if so, we are likely to fail.

I quote from General Douglas MacArthur, wherein he is reported to have said, in the same vein as President Lincoln used: "General MacArthur, speaking, gave thanks to God, who he said, 'Has so often guided me through the shadow of death and who nerved me in my hours of lonely vigil and deadly decisions.'"

Following are parts of an article re-

A FIFTEEN'S ROOM

BY CAROLINE EYRING MINER

*Dolls from all the countries where
Mom has travelled, each a pair.
Dotted curtains she has made
Prim but ruffled, trimmed with
braid.*

*Letter from a young romance
Met once at a student dance.
Football helmet torn apart
Hung beside a Valentine heart.
Resolutions to eat less
Not far from a chocolate mess,
Stirred in secret, eaten when
None could beard her in her den.
Beauty aids from Seventeen
Meant to make this child a Queen.
Child and woman—where they meet
Is a no-man's land, replete
With contradictions by the score.
Yet, I could not love her more!*

garding another great American, a living President, President Herbert Hoover, who is a deeply religious man: "After the Supreme Court had issued its controversial edict regarding prayers in the public schools, Mr. Hoover stated that he was shocked and incensed. Newspaper reporters asked him for a comment, and he had given them an emphatic dissent, which made the front pages of most of the newspapers."

And I am quoting now from President Hoover: "I consider the Court ruling a disintegration of the basic rights and traditions of the American people."

The reporter asked him if there was anything he would like to say to the American people at this time of perplexity and worry and danger.

"Yes, there is," said President Hoover.

"I want to say that despite our troubles and the implacable enemies in many parts of the world who threaten our way of life, America will come through. We will come through because we have the best form of Government men have ever devised. We have great creative and productive genius because we have freedom and the courage to protect it, and, above all, we will come through because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have."

President Hoover's statement should be held sacred to all Americans, particularly, and I repeat again his statement, "We have freedom and the courage to protect it, and, above all, because we believe in God. That is a priceless advantage that our 'atheistic' enemies do not have." Therefore, every American should appreciate this priceless gift and not alone believe in God but accept his teachings and accept the principles of truth.

Ralph Waldo Emerson had this to say: "The true test of civilization is not the census or the size of the cities, nor the crops, nor the wealth; No! But the kind of men the country produces."

That reminds us again of Abraham Lincoln, George Washington, General Douglas MacArthur, Thomas Jefferson, Woodrow Wilson, and many others. Will it be said of this nation in years to come that men such as these have been produced by our generation?

Now again with reference to the ruling of the Supreme Court referred to, and I am quoting from an opinion survey entitled, "Vast Majority of Parents Favor Public School Religion." These findings came to light in a nationwide survey on one of the most controversial domestic issues of recent years. The following question was asked of the group most directly involved, the parents, who will be sending their children to public elementary and high schools this year. Here is the question:

"Do you approve or disapprove religious observances in public schools?"

Eighty percent of the parents said, "Yes, we approve religious observances in public schools." Fourteen percent stated that they disapproved and six percent had no opinion.

That will give us hope, provided the parents will follow through and make this part of their lives and the lives of their children.

Now to gain some idea as to what religious observances go on in the home, the survey asked this opinion of parents regarding the saying of grace before meals. Here is the question:

"At your family meals at home, does anyone say grace, or give thanks to God aloud, before the meals?"

Sixty-nine percent of the American homes said, "Yes, we say grace." Thirty-one percent said, "We do not say grace."

When the views of all the people of this survey, not just the parents of public school children, but everyone taken into consideration, here is how the survey divides on the question of religious observances in public schools:

Seventy-nine percent approves religion in public schools; fourteen percent disapproves, and seven percent has no opinion.

Here again we have great hope.

Quoting from another prominent man whose name I do not recall at this time, speaking on the subject, "This Nation Under God": "Our way of life has been guarded by men of granite with Bible in hand, but we stand to lose this way of life through the neglect of our devotion to God and his truth."

Now quoting from another prominent newspaper on "The Right to Pray":

"Readers have shown their dismay over the Supreme Court's decision regarding prayer in the public schools. They have voiced their apprehension that this decision will open the door for still further rulings against public expressions of the belief in God, on which this country was founded."

When the Supreme Court rendered their decision, the writer states: "I feared the implication that would follow." And then he goes farther, and I quote: "Now comes word that another certain organization is prepared to challenge the 'Under God' provision in the Pledge of Allegiance."

The seriousness of this may go on and on, and I further quote from him: "I deplore and decry this outrageous stand and I will do everything humanly possible to fight any repeal of this acknowledgement of our abiding faith in God. Everything possible should be done in behalf of the constitutional amendment legalizing the right of the people to publicly express their belief in God through nonsectarian prayer or the simple affirmation of faith contained in the Pledge of Allegiance."

The President of the United States after that ruling was made encouraged the people of this country to engage themselves more fervently in prayer.

I quote further from a very prominent Australian physician, who makes a personal appeal, wherein he stated, "Every American should also establish a personal relationship to God, to country, and to freedom."

Prime Minister Macmillan made a statement as he addressed a prominent audience, and I quote from him: "Materially, we must try to create a philosophy that is not only anti-Communist but

which is positive and dynamic—believing that the true brotherhood of man can stem only from sincere belief in the fatherhood of God."

I think we are all very proud of that statement coming from Prime Minister Macmillan.

Now I know that God is our Father. I know that he lives. I am wondering just what our forebears would think of us. As a boy I was fortunate enough to have teachers, and although I do not remember many things they taught me, I do remember seeing those teachers in front of that class bowing their heads and asking God to bless us. I am very

PRAYER ON A MOUNTAINSIDE

BY CAMILLA WOODBURY JUDD

*All night the sky a soft, warm
blanket gave,
Heavy with diamond teardrops from
a cloud;
To shroud the broken plane, the
silent brave—
And now, each tree in reverence is
bowed.*

*How can we comfort them who weep
alone?
How can we know their anguish and
their loss?
Upon a mountain side, Christ found
his own—
Eternal life and glory from a cross!*

*Oh, Father, lend the valiant ones a
sign;
To know their sacrifice, too, is
divine.*

grateful for the faith of those teachers.

I am very grateful that prayer has been the foundation, not alone of this Church, but also of this nation.

What can we do? We can do as the President of the United States has asked us to do—that we, ourselves, devote ourselves more humbly, more generally to the principle of prayer.

May God bless us that we may set the example, that we shall have the courage to stand for those things that we know are right.

I am grateful for the message of our President this morning. I am only sorry that there are so many people of the Church and who are not of the Church that have not had the pleasure and the privilege and the blessing of knowing and seeing and shaking hands and visiting with the prophet of God,

our beloved President David O. McKay, whom we regard without any reservations as a great man in his own right, and a spiritual leader, a servant of God. I testify to you that I know that God speaks to him and to the prophets of God in this age as well as he did to the prophets of old.

May we have the strength to extend our love and our friendship to those who perhaps need encouragement! I am thinking now of a very wonderful man in this Church who had a brother who was inactive in the Church for years. The brother who was active was sorry for him and tried every way he could to help him, but to no avail. Fortunately, the inactive brother moved into a new ward. When his name was read out in that congregation, the bishop of that ward recognized the name and called his brother, whom he knew, that night and said, "Was he your brother who just moved into our ward?" The man said, "Yes, he is my brother, and I am going to tell you something. I do not know whether he will come to church or not because he has some habits that keep him away from church." This bishop said, "But he was here today." Then the brother said to the bishop, "Will you do everything you can for him?" And the bishop said, "Of course, I will." We have some wonderful bishops in this Church.

The bishop did. He called that man in and talked to him, and the man said, "I cannot become active. I do not know that I can come to church regularly." The bishop asked him why. He said, "Because I have some habits that I cannot quit." The bishop talked to him as any bishop would. He said to the man, "Oh, I think you can quit. What is the first one?"

"Well," he said, "I have smoked for many years, and I can't quit it."

The bishop said, "Oh, yes, you can, because I will help you."

This man was grateful to the bishop and said, "What can you do, bishop?"

"Will you try to quit today?" the bishop asked.

"Yes, I will quit today."

"Then," the bishop said, "I will fast and pray for you."

"Would you do this for me, Bishop?" the man asked.

"Yes," replied the bishop, "I would do that for you."

The bishop did fast and pray for several days for this man, and I do not need to tell you that the man has not indulged since the fasting of that wonderful bishop.

God bless you bishops that you may take that same interest in those men who need you, I pray in the name of Jesus Christ. Amen.

THE GOLDEN QUESTIONS

Franklin D. Richards

Assistant to the Council of the Twelve

My dear brothers and sisters, I pray that I may have the Spirit of the Lord with me as I speak to you this afternoon. I bring you love and greetings from the missionaries and Saints of the eight eastern American missions.

As I travel throughout the Church, members continually ask me this question: "Tell me more about the new missionary program. Do converts really understand the gospel and are they staying in the Church?"

My brothers and sisters, as we have heard here today, this is not a new missionary plan—it is in effect the simple plan which was used by Peter, Paul, Joseph Smith, Wilford Woodruff, Parley P. Pratt, and other outstanding missionaries throughout the history of the Church in all dispensations. Great missionaries have been characterized by their simplicity and their directness. The Savior has told us that this is a day of warning and not a day of many words. (See D&C 63:58.)

Thus, Peter's sermon on the day of Pentecost was Christ and him crucified. They were pricked in their hearts and said unto Peter, "Men and brethren, what shall we do?" Then Peter said unto them—"Repent, and be baptized every one of you in the name of Jesus Christ. . . ." (See Acts 2:37-38.)

Through the Prophet Joseph Smith, the Savior has given us this charge, ". . . go among this people, and say unto them, like unto mine apostle of old, whose name was Peter:

"Believe on the name of the Lord Jesus, . . .

"Repent and be baptized. . . ." (D&C 49:11-13.)

Our beloved Prophet David O. McKay, has counseled that every mem-

ber should be a missionary.

Right here in Salt Lake City, a stake missionary while eating lunch at a counter met a young tourist en route to the Seattle Fair. He asked him what he knew about the Mormon Church, and if he would like to know more. He said he would like to know more. During the next few days the stake missionaries gave him the six discussions. He postponed his trip to Seattle and was baptized.

The Savior has said that the first great commandment is to love the Lord, and the second is to love our neighbors as ourselves. There is no better way to evidence our love to our Heavenly Father and to our neighbors than by sharing the gospel.

While attending a stake conference in Long Beach, California, I was told that one of the wards had a project of gathering newspapers. A young boy, while collecting papers from the neighbors, asked the "Golden Questions." Two families said they would like to know more about the Church and were later taught and baptized by the missionaries.

The effective use of the every member a missionary program incorporates the use of the Golden Questions, "What do you know about the Mormon Church—and would you like to know more?" By the members and missionaries asking these questions, thousands of interested persons are found and taught by the missionaries, individually and in groups.

One of the most powerful forces in the Church is and always has been its youth. They love their friends and are not afraid to ask them the Golden Questions. A young boy from Char-

lottesville, Virginia, was baptized. He went home and said to his grandmother, "Grandma, you ought to be baptized." "I have been baptized in the Baptist Church," she said. "Yes, but, Grandma, you haven't been baptized into the true Church." She said, "Maybe I haven't. Who told you this?" He told her the Mormon elders. She said, "Send them to me." He did, and his grandmother was taught the gospel and baptized.

Through the youth, many families are and will be brought into the Church, and again here, group meetings play an important part.

Group teaching was an important phase of proselyting at the time of Christ and was one of the effective means used by successful missionaries early in this dispensation. President John Taylor came into the Church after attending group meetings held by Parley P. Pratt.

When those interested in knowing more about the Church are brought together, the missionaries use the discussion plan to unfold the gospel story. The six discussions presented under the influence of the Holy Spirit form the basis of this new but old program.

Group meetings are designed to make contacts think independently. Most of the questions begin with "why" and "how" and give the contacts a chance to express themselves. The presentations are natural and conversational, and extreme simplicity is characteristic of the doctrine presented. Missionaries bear strong and specific testimonies and pray with contacts before and after each discussion. Visual aids are incorporated by using the flannelboard.

The discussions present in logical se-

*Saturday Evening Session,
October 6, 1962*

WHAT ABOUT THE MAN?

Sterling W. Sill

Assistant to the Council of the Twelve

My brothers and sisters, I appreciate very much this privilege of participating with you in this great general conference of the Church. As a kind of text I would like to borrow a little from the philosophy of Rudyard Kipling. Kipling was an English writer born in 1865. He lived in that period when England was the world's leading naval power. He saw much of the change-over from the old sailing ship to the use of steam as a means of ocean navigation. Kipling preserved for us some interesting ideas about this transition in his poem entitled, "M'Andrew's Hymn."

The dictionary says that a hymn is a song of praise or adoration, having a religious significance. Kipling's M'Andrew was the captain of an early steamship in the days when 98 percent of the land-based work of the world was done by the muscle power of men and animals. And even though M'Andrew's engines were very primitive, he praised God for the use of this gigantic new power that had been placed in his hands, and he looked forward to the time when his ship might attain a speed of 30 miles per hour.

M'Andrew sang:

"From coupler-flange to spindle-guide
I see Thy hand, O God—
Predestination in the stride o'yon connectin'-rod."

Then standing alone at night as he guided his ship home from its long journey abroad, he said:

"I cannot get my sleep to-night; old bones are hard to please;
I'll stand the middle watch up here—
alone wif' God an' these
My engines, after ninety days o'race an' rack an' strain

quence the need for living prophets and the beautiful story of the first vision of the Prophet Joseph is related, specifically pointing out the nature of the Godhead.

Also the apostasy from the principles and faith established by the Savior and the restoration of the truth and the authority and power to act for God is simply discussed. Next the story of the Book of Mormon and its great worth as another witness of the divinity of Christ is explained.

In other discussions the tremendously interesting and important questions "Where did we come from," "Why are we here," and "Where do we go after this life" are considered. This includes a discussion of our pre-existent state, the atonement by the Savior of our physical and spiritual deaths, and the necessity of observing on this earth the first principles of the gospel of Jesus Christ.

In connection with life after death, consideration is given to the spirit world, the degrees of glory, and the barriers between man and God, physical, spiritual, and intellectual, and how these are overcome. The interesting subject of baptism for the dead is also reviewed in some detail. We might say that the six discussions contain the gospel of Jesus Christ—the plan of life, in condensed form.

The elders had baptized the wife and children of a man in Charlotte, North Carolina. They tried to teach the husband, but he refused to listen and said, "I will never be baptized into your Church, but you can come to our home if you want." Two weeks later he was baptized. He said, "I have learned more from these six discussions you have given me than I learned in the eighteen years I was a Baptist."

The discussion plan is not designed to convince intellectually, but rather, the discussions are instruments through which the Holy Ghost can work to awaken a spiritual awareness and bring a personal testimony into the hearts of the listeners that Joseph Smith is a Prophet and the Church is true.

Many contacts after participating in the discussions and listening to the testimonies of the missionaries, frequently ask, "How may I obtain this knowledge and receive a testimony?" A prophet of the Lord has said that if an earnest seeker of truth will ask God with a sincere heart, with real intent, having faith in Christ, he will have manifested to him, by the Holy Ghost, a testimony that these things are true. (Moroni 10:4-5.)

Recently Sister Kemp of Atlanta, Georgia, earnestly prayed that the Lord would bless her with wisdom and understanding in raising her daughter thirteen, her two sons fourteen, and sixteen. Shortly after praying, her sons brought two Mormon elders home. Sister Kemp knew her prayers had been answered. The missionaries gave the family the six discussions, and the children asked for baptism, but the parents were not ready.

As Brother and Sister Kemp witnessed the baptisms, the daughter came out of the water and threw her wet arms around her mother saying, "Mommie, I know this is the Church of Jesus Christ." Shortly thereafter the parents requested baptism. Surely the Lord moves in a mysterious way his wonders to perform.

The incidents I have related are typical of what is happening throughout the stakes and missions of the Church. Yes, many investigators do ask God with

a sincere heart and with real intent, and after participating in the discussions have a reasonably good understanding of the gospel and possess a testimony.

And are the converts staying in the Church and remaining active? Where fellowship programs are effective, generally a high percentage of the converts remain active. Fellowshiping, however, includes loving converts into the Church and giving them work assignments. It is not unusual to hear converts say, "It's a great feeling to be needed." I heard Brother Robert Giles, a convert in Las Vegas, Nevada, so testify at a recent stake conference.

Now brothers and sisters, we have been called to gather the Lord's elect and we are told that they will not harden their hearts. For this day our Prophet has given us the challenge—every member a missionary.

As each of us ask the Golden Questions, participate in the referral program, and hold group meetings we can say as the Prophet Alma said, "... this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Alma 29:9.)

I testify that we are engaged in the work of the Lord. I know that Jesus is the Christ, and that prophets have been raised up in these latter days. I am thankful for the Prophet Joseph Smith and for all those that have followed him.

I love and sustain our beloved Prophet David O. McKay, his counselors, and the Apostles standing at the head of the Church of Jesus Christ today.

May we be faithful and energetic in gathering the elect in this the eleventh hour of warning, I pray in the name of Jesus Christ. Amen.

Through all the seas of all Thy world,
slam-bangin's home again.
Slam-bang too much—they knock a
wee—the cross-head gibs are loose,
But thirty-thousand miles o' sea does
give them fair excuse."

Then while reflecting upon the beginning and contemplating the future of the machine, he said:

"Ten pounds was all the pressure then
with which a man could drive;
An' here, our workin' gauges given 1651
We're creepin' up wi' each new rig—less

weight an' larger power;
There'll be the loco-boiler next an'
thirty mile an hour!
Thirty an' more. What I ha' seen since
ocean-steam began
Leaves me no doubt for the machine:
but what about the man?"

Then for a while M'Andrew focuses his meditation upon some of the blemishes of the men who run the machines. Frequently his sailors debased themselves and put ugly scars upon their souls. The fires of sin blackened their lives even as the flames

blackened the ship's furnaces. M'Andrew pointed out that in traveling a million miles of sea some of his sailors had traveled an even greater distance away from God and the purposes for which they were created. But M'Andrew knew that the most important question must always be, "what about the man?" He says:

"'Tis the man that counts, wi' all his
runs, o'er a million miles o' sea:
Four times the span from earth to
moon. . . But how far, O Lord, from
Thee?"

Then thinking about the machine of the future M'Andrew said:

"In spite of knock and scale, of friction waste and slip
By thy great light, now mark my word
We'll build a perfect ship.
I'll never last to judge her lines
Or take her curve, not I.
But I have lived, and I have worked
Thanks be to Thee Most High."

From M'Andrew's day till now we have continued to perfect our machines until we have far surpassed M'Andrew's dream of "a perfect ship." The early steamship could hardly carry enough coal to provide the means of propelling itself across the ocean. But the new atomic ships now being launched can carry a full cargo around the earth twenty times or more without ever a thought of refueling.

Our machines not only carry us across the oceans and take us under the polar icecap, but they plow our ground, cook our food, refrigerate our homes, make our clothes, balance our books, carry our messages, build our roads, and move our mountains. Some pictures were recently published showing the construction of the Suez Canal in the 1860's. They showed the dirt being removed in baskets, strapped to the backs of human beings. Then less than a hundred years later a single giant earth-moving machine could do the work previously done by thousands of men.

We have electronic brains equally as capable in the mental field. There are a great many physical and mental jobs which we can no longer afford to have done by "manpower" inasmuch as "machine power" is so much cheaper and more effective. If M'Andrew praised God for the machines of his day, what would he think of those of our time, capable of carrying us through the stratosphere at many times the speed of sound, or what would he think of our \$20,000,000,000 project to put a man on the moon? If M'Andrew lived

among us, he would be sure to commend us for our machines and equally sure to inquire, "What about the man?"

We just hope that when man finally does arrive on the moon, he will not create the sorry state of affairs there that presently trouble the earth. But whether here or on the moon, our most serious question will always be, "What about the man?" What about his honor, what about his faith, what about his future? How much personal improvement will we make this year? An investment that pays five percent interest will more than double itself in fifteen years. How much personal doubling have we done in that time? It is wonderful for us to be able to stand flapping our wings in preparation for our flight into space, but in the process are we getting any closer to God and our own eternal life? Captain M'Andrew dreamed of building a perfect ship, yet he said, "It's the man that counts." What our world needs is more perfect men.

For more than nineteen centuries now we have held up before our minds the example of a perfect man, and his greatest message was, "Follow me." With all of our great ability, how well are we following him in his faith? How well are we following him in his works, or in the development of real character qualities in ourselves? As the high point in the most important sermon ever given, the greatest man who ever lived said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) Our Father in heaven is the most perfect, and the most intelligent Being in the universe. He is a member of the highest order in existence. He has the greatest sense of values. He is God. But what about the man? Man's eternal spirit is the literal offspring of God, and according to the natural laws of the universe, the offspring may someday hope to become like the parent. There is everything in remembering our heritage and constantly reaffirming it by the perfection of our own lives.

But generally we are not thinking

very much about perfection in men. We live in the age of machines. We occupy ourselves with armament races, astronauts to the moon, and contests for supremacy in material things. What a wonderful world we could have if we could make an improvement in ourselves to match the improvement in the machines we operate!

Many years ago Harry Emerson Fosdick wrote an interesting book entitled, *On Being a Real Person*. He detailed some of the items necessary if one desired to develop himself into a truly outstanding individual. And that is something we should work at a great deal harder than we do. But in the Holy Scriptures God has given his own specifications for developing life's highest values. It was intended that by following his formula every child of God should become "a magnificent human being" and eventually become even as God. But first we must get rid of the dishonesties, the disloyalties, and the immoralities that destroy so many of our lives and put perfection forever beyond our reach.

In an absolute sense, perfection in this life may be an impossibility. But in many ways a state of near perfection is a reasonable goal for us; for example, we can all be perfect in abstaining from tea and coffee. We can be perfect in freeing ourselves from the use of tobacco and alcohol. We can be perfect in the payment of our tithing. We can be perfect in our attendance at Sacrament meeting. We can be perfectly honest and perfectly dependable and perfectly moral, and this with much less effort than we spend in developing perfection in our machines.

The book of Genesis says that Noah was a righteous man and perfect in his generation. Enoch was also a perfect man, and under his teachings, his people so perfected themselves that the entire city was translated. The scripture says, "And Enoch walked with God; and he was not; for God took him." (Gen. 5:24.) If the people living in the city of Enoch could be perfect, then the

"ONE LORD, ONE FAITH, ONE BAPTISM"

Mark E. Petersen

of the Council of the Twelve

We Latter-day Saints believe the Bible to be the word of God. It is a faithful record of the Lord's dealing with men down through the ages. It shows that the Lord desires that mankind should worship him intelligently, not as some incomprehensible being, but as our loving Father in heaven.

To accomplish this, God revealed himself to men from time to time so that they could see him and hear him and know him. He revealed himself personally, actually appearing to his

prophets, and he talked with them face to face, even as a man "speaketh to his friend." (See Ex. 33:11.)

These appearances of God to man, and by this I mean personal visitations, for that is what the Bible describes, came periodically through the generations of the past. The Lord was not content to give one and only one mighty revelation of himself to serve as a foundation for faith through all time to come. He knew that men are changeable, often drifting into by- and

forbidden paths, and that a constant reminder is necessary to keep them in the right way.

The Bible shows how true that is, for even though the Lord did appear time and again anciently, the people still drifted toward other religions, at times going into what seemed to be complete apostasy from the truth, even setting up false gods of their own making.

But the Lord loved his children and desired to save them. He knew they

people living in your city and the people living in my city can be perfect also.

There are some people who maintain that it is very difficult to live the religion of Christ, and for some people any righteous effort is difficult. But what kind of person would you expect to be most severely tempted by dishonesty or immorality or profligacy? Or what kind of person would you expect to have the most difficulty in abstaining from drunkenness or from betraying his country? The ones suffering the strongest temptations from evil would likely be those living closest to evil. It has been pointed out that no one ever fell into a mud puddle who didn't first go too close to it. We are not necessarily complimenting ourselves when we boast of the difficulty we have in living our religion, just as we would not be complimenting ourselves to confess difficulty in restraining ourselves from being thieves and murderers.

It is not difficult to live the religion of Christ if that is what we really want to do. That is, it is just as easy for an honest man to be honest as it is for a dishonest man to be dishonest. It is just as easy for a faithful man to be faithful as it is for an unfaithful man to be unfaithful. In fact, it has been said that one can get to heaven on half the effort that we usually burn up in going to hell.

We become godly or moral or obedient, just as we become anything else, by practice. And only as we live the principles of the gospel can we really know of their truthfulness and value. It is the person who pays his tithing who believes in tithing. It is the one who observes the Word of Wisdom who knows the truth of the Word of Wisdom. It is the person who keeps the Sabbath day holy who champions it. And it is only the person who gives service who knows the joys of serving.

Jesus said, "He that doeth my will shall know of the doctrine." (See John 7:17.) And Emerson said, "Do the

thing and you shall have the power." If we can live one gospel principle perfectly today, we can live two gospel principles perfectly tomorrow. Perfection in one thing will act as a stepping-stone to perfection in something else, and soon we may approach perfection in all things.

In announcing his famous "as if" principle, William James said that if you want a quality, act "as if" you already had it. If you want to be friendly, act "as if" you are already friendly. If you want to be courageous, don't go around talking fear and indulging in negative, un-Christian thinking. If you want to be faithful, act "as if" you are already faithful. Do the things that faithful people do. Go to church, say your prayers, love God, refrain from evil, study the scriptures, be honest with yourself, and everyone else. And if you would like to be perfect, act "as if" you were already perfect. Don't go around glorying in your sins and weaknesses. We can come very close to perfection if we really get the spirit of it in our hearts. If we really want to obey God, we should act "as if" we were already obedient. We should think obedience, love obedience, practise obedience, and we should allow no exceptions to obedience. The fewer the exceptions to perfection, the nearer we get to perfection.

During the Golden Age of Greece, Pericles said that no one had a right to fill an important office until he had first filled some smaller offices with distinction. Too frequently we want to do some great thing before we have practised perfection in doing little things well.

If we want to be great souls in heaven, we should practise being great souls here. If we believe that honor is better than dishonor, then we should immediately begin practising honor, not just in big things, but in all things.

There is no question about the fact that our machines of the future will become more and more efficient. Our standard of living will probably go on

increasing; our land will become more and more productive; our cities will become bigger and more beautiful. Recently there was unveiled in this city a master plan for our second century of development. Certainly in the future thousands of people will come here to admire our wide streets, our beautiful parks, and our useful buildings. But far the most important part of what our visitors will want to know is, "What about the man?" They will want to know how well we are living this new revelation of the gospel. M'Andrew may well join with Edwin Markham and sing:

"We are all blind until we see
That in the human plan,
Nothing is worth the building
That does not build the man."

"Why build these cities glorious,
If man unbuilded goes.
In vain we build the world,
Unless the builder also grows."

I am sure of this, that the greatest waste there is in the world is not our blighted cities, nor the erosion of our soils, nor the depletion of our natural resources. It isn't the devastation of our wars nor the cost of our crime. The greatest waste there is in the world is that human beings, you and I, live so far below the level of our possibilities; compared with what we might be, we are only half alive. The most important part of any second century plan would be to constitute our lives as a hymn of praise to our Heavenly Father, not only for the inestimable privilege of building a perfect ship and building a perfect city and building a perfect national community, but we should also build into our lives a perfect devotion for God's perfect plan designed to bring about our perfection and eternal glory. May each of us be able to find God's own answer to M'Andrew's question, is my prayer, which I ask in the name of Jesus Christ. Amen.

could not be saved in ignorance nor in the false religions of their contemporaries. Only the truth could save. So to bring them back into line as they strayed away, he repeatedly gave new revelations of himself, restoring the true knowledge of the nature of God and pointing to the right way of salvation. By revealing himself to his living prophets, he showed the people the difference between their own false gods and the true and Living God.

This became a pattern with him, as

is shown so clearly in the scriptures. It is a well-marked pattern, which is: that as men fell away and lost the truth, God in turn restored his truth to them again by means of new revelations of himself.

There is only one way to combat error, and that is with the truth. If men lost the truth, they could only find it by receiving it again from the Lord, and that would entail new revelation from the heavens.

As such revelation was required in

the past, God gave it, and when there was no prophet on the earth to receive his revelation because of the apostasy of the people, he raised up new prophets, spoke through them, and appeared personally to them, thus restoring the knowledge of his true nature so that men could worship him intelligently in spirit and in truth.

Let us point to a few Bible examples of what we say. God walked and talked with Adam and Eve. They knew what he was like, and they received com-

mandments from him, but many of their descendants were not true to the faith. By the time of Noah, all mankind was apostate and as a result was destroyed in the flood, all except Noah and his family. God raised up Noah as a prophet and talked with both him and his sons, revealing himself to them. Therefore they knew God and worshiped him as a result of obtaining that knowledge.

Surely, as Jesus said, this is life eternal, "that they might know thee the only true God. . . ." (See John 17:3.)

Noah and his family knew the Lord, but as time went on their descendants went astray until the days of Abraham when there was much wickedness in the earth. But the Lord followed his pattern, and as men fell away from the truth he revealed himself to them again, this time to Abraham, with whom he talked personally, and then to Isaac and to Jacob.

But the believers were few in that day. When Jacob took his family into Egypt to escape the famine, the whole house of Israel numbered only seventy people. In Egypt the Israelites multiplied and became numerous. Then tragedy came again. They left the teachings of their fathers, and began worshipping like the Egyptians, who were idolaters. They became so involved that later on they made a golden calf of their own and worshiped before it.

The Lord determined to bring his people out of Egypt and restore the truth to them. This would entail another new revelation, but to whom would he reveal himself? To Pharaoh on his throne? To the doubting elders of Israel?

He kept to his pattern and raised up an unspoiled man to become his prophet—a shepherd whose name was Moses. To him he spoke. To him he appeared. To him he gave power to

lead the children of Israel out of Egypt.

When they reached Sinai, God came down upon the Mount and talked again face to face with Moses. Seventy of the elders of Israel went into the Mount with Moses, and there they saw the God of Israel, and "he laid not his hand upon them," the scripture says, but "they saw God, and did eat and drink." (See Ex. 24:9-10.)

Those seventy elders with Moses were now qualified to preach to the people and testify of the true nature of the Deity, for they had seen him themselves and visited with him and heard his voice.

For a time the people were faithful after this new revelation, but then wickedness came among them. Doubt returned, many drifted into the forbidden religions of their neighbors, and apostasy came upon them as a people. Do you recall the difficulties of Elijah, the prophet, with the wicked King Ahab who led his whole nation astray? Do you remember the influence of Jezebel, and do you recall the problems which faced Elisha and Isaiah?

In the days of Jeremiah the apostasy was so great that this prophet was cast into a dungeon. When John the Baptist ministered among the people, they were so far astray that he referred to them as a generation of vipers.

Then came the ministry of the Savior. He was a manifestation of the true nature of God. He told the people that he resembled the Father. Paul said Jesus was in the express image of the Father's person.

But he was also in the likeness of other men about him—his disciples and others. He was so much like them that the crucifiers could not identify him in a crowd. They had to bribe Judas to point him out with a betrayer's kiss so that they would not arrest the wrong man. That was the whole point of the betrayal.

prompted to talk to you about a very personal and sacred matter. But I have such faith in you to be willing to talk to you about this subject when your fathers and mothers are present. In fact, I think you will come to know how important it is to have them present.

I take my text from the Book of Mormon. Jacob, a great Book of Mormon prophet, was teaching his people in the temple, and we find this descriptive verse: "Wherefore I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord." (Jacob 1:17.) I

But Jesus was also in the express image of God's person, so by his physical ministry among them the people learned of the nature of his eternal Father in heaven.

Many followed him. At one time there was a multitude of five thousand; at another time, four thousand. But even in his own day a falling away came, as is recorded in the sixth chapter of John. When Jesus preached doctrine contrary to the traditional beliefs, many turned away.

John wrote of this, saying: "From that time many of his disciples went back, and walked no more with him.

"Then said Jesus unto the twelve, Will ye also go away?

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6:66-68.)

How unfortunate for those who could not stand true doctrine. They turned away, preferring their own darkness to the light of Christ.

By the time of his crucifixion his faithful followers were scattered. After his resurrection and ascension into heaven the Saints gathered to resume their work on the day of Pentecost, but how many came? Only 120 souls. That is all, according to the scriptures. Indeed there had been a falling away.

But now came another revelation. The Holy Ghost descended upon them in great power. They resumed their ministry, and thousands joined the Church. But persecution arose in its severest form. Many died as martyrs. The apostles lost their lives. Error then crept in. Philosophers from Greece added to the difficulty as they theorized about the previously simple doctrines of Christ. Disputations developed between the members of the Church. Differences multiplied. One historian says that a hundred years after Christ there were thirty different Christian sects.

THE ERRAND OF YOUTH

Boyd K. Packer

Assistant to the Council of the Twelve

I wish to speak to young people everywhere. I confess to being partial to those of you who are in your teens. The very qualities that cause some of us who are a bit older to worry about you—youthful exuberance, resistance to restraint and domination—when matured a little will be your great strength.

When we hear the question, and we often do, "What is wrong with our teenagers?" I want to thunder out, "The only thing wrong with teenagers is that there aren't enough of them." I wish, earnestly wish, that this could be a private conversation, for I am

repeat, "having first obtained mine errand from the Lord." It is about this errand, your errand, that I would speak.

Not too long ago I rode for several hundred miles with a group which included a boy named Henry. Though Henry was just in his early teens I was impressed with his inquisitive nature, with his searching, intelligent questions, and I thought, "Here is a young man with whom I can talk man to man about things spiritual." Henry has already obtained part of his errand. He is planning years ahead for service in the mission field. In The Church of Jesus

This has gone on until our own day, when the various denominations of Christendom number in the hundreds. They have many different creeds and sharply contrasting interpretations and views pertaining to the nature of God.

But can a misunderstanding of the truth bring salvation? The Savior taught there is but one straight and narrow way. One of his great disciples wrote: "One Lord, one faith, one baptism, . . ." (Eph. 4:5) Conditions today are much as they were anciently, but in times of old when they reached this point, God clarified the issues by giving new revelation of himself, even to the point of raising up new prophets through whom to speak.

Would he do that in modern times? Are modern people as precious in the sight of God as ancient men and women? Would he make repeated efforts to save his ancient people in their times of confusion and not do the same for his modern children?

God is the same today as yesterday. He will do as much for modern men as he did for ancient peoples. But does that mean a modern revelation of himself? Would modern men accept such a revelation?

Again the Bible points the way. Not only does it emphasize that a falling away would occur, but it also says that in the latter-days God indeed would reveal himself again, this time to modern men to restore the truth and to save his people.

But to whom would he appear? To kings or potentates?

As in the days of Moses, so in our day, he would raise up a new prophet not previously known to man. This modern Prophet was Joseph Smith. As God appeared to Moses, so he appeared to Joseph Smith and for the same purpose—to restore the true knowledge of God so that mankind could worship the Lord intelligently.

And has this come to pass? It has. This is how it happened. In western New York State religious revivals were being held. One faith said, "Here is Christ." Another, "No, here is Christ." Confusion spread. In the home of Joseph Smith there was deep concern. The family desired to know which Church was right that they might join it. Some were inclined toward one, some to another. The serious-minded boy, Joseph Smith, searched the Bible. In it he found the writings of James, who said, "If any of you lack wisdom, let him ask of God, . . ." (James 1:5.)

He determined to do. Going to a little grove of trees by his father's farm near Palmyra, New York, he knelt in prayer. In response he received a visitation from the Almighty, even as did Moses. There appeared to him the Eternal Father of heaven and earth and his Beloved Son, the Savior of the world, Jesus the Christ.

Think of it! God came to the United States of America, together with his divine Son, and they appeared personally to that boy whom they had chosen to raise up as an American Prophet, even as Moses had been raised up in his day. So it was that Joseph Smith learned about the true nature of God.

But that was not enough. The Lord had determined to restore more than this knowledge gained in that brief visitation. He sent angels to earth with more light, this in fulfillment of Bible prophecy. He gave Joseph Smith divine authority for this modern ministry, even as he had given the divine authority anciently, permitting men to serve as his duly appointed agents.

A church was to be organized, the ancient one to be restored. Baptism was required for salvation, but who had the power to baptize? The Lord sent the authority to earth. John the Baptist, who baptized the Savior, came to Joseph Smith and Oliver Cowdery and

gave to them by ordination the divine power to baptize by immersion for the remission of sin.

Then came Peter, James, and John of the ancient twelve, conferring upon these same two men the Holy Melchizedek Priesthood, including the apostleship which they themselves held. Thus empowered, Joseph and Oliver were now commanded of the Lord to organize his Church on the earth with all the gifts and powers of the ancient Church.

This they did. The Lord continued to give them revelation for their guidance, even as he had given it to the ancient prophets for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

But Jesus came again and yet again. When church headquarters were established in Kirtland, Ohio, the Saints built a temple there. To it came the Savior of the world. As he appeared to Joseph and Oliver, they saw his face and his figure, and they heard his voice as he said, "I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:4.)

At another time when Joseph was accompanied by Sidney Rigdon, another glorious revelation of the Savior was experienced. They wrote of it:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; . . ." (*Ibid.*, 76:22-23.)

So what is Mormonism, so-called? It is a new revelation of God, given to modern men through modern prophets for the salvation of all who will hear. We invite all mankind to give ear to its teachings, for it is the divine truth of God restored in our day. Of this we solemnly testify in the name of the Lord Jesus Christ. Amen.

Christ of Latter-day Saints there is not only room for young men and women, but you are needed here. The majority of nearly 12,000 full time missionaries serving throughout the world—in Yokohama and Hong Kong, in Melbourne and Auckland, in Santiago and Hermosillo, in Hamburg and Vienna—the great majority are young men just past nineteen years of age. In this Church you are not only given full opportunity and full responsibility, but also full ecclesiastical authority. It is when I contemplate this that I repeat, here teenagers are not just tolerated, here they are

needed. And it is when I contemplate this that I want to repeat again, the only thing wrong with you teenagers is that there aren't enough of you.

When I speak, I include in this errand all of you, not just those of you who have already distinguished yourselves—the captain of the football team, the valedictorian, the college or high school beauty queen. You are included, but I am speaking at least as much to you who consider yourselves nobody or at best just anybody. Some of you have been involved in serious trouble and difficulty that is only partly of your

own making. Some of you I am sure, feel your parents don't love you. In this I am sure you are mistaken. Some of you feel that because of these mistakes that what I say shall not apply to you. You may even feel that no one has a regard for you, that even the Lord doesn't love you. In this you are most certainly in error.

If you obtain your errand in life from the Lord, there is a special spiritual preparation necessary. It is something you must do alone, each of you, individually, by yourselves. It is intimate and personal and sacred. It relates to

the most delicate and sensitive of your feelings, and it is only in the spirit of reverence that I approach this subject with you.

To achieve this spiritual preparation you must set out on a quest. The quest has all of the aspects of high adventure. It will require the gallantry of knight-hood, all of the virtues of the storybook princess. It will take the resourcefulness of the pioneer, the courage of the astronaut, and the humility of a true saint. It will require some unteneage-like maturity. I say this because right now as teenagers you are trying to assert yourselves, trying to say to the world, mostly to yourselves, "I am *somebody*." But, this preparation will require some different attributes, some that perhaps have not matured in you as yet. It is almost out of keeping with your teenage personalities for you to be submissive and humble, isn't it?

Recently I was tucking one of our little boys in bed. He was just five. There had been a difference of opinion as to whether it was bedtime or not. He had been guided gently to bed with something less than democracy. He looked up at me from under the covers and gritted his little teeth and said, "You not in charge of me." Wise beyond his years he spoke just like one of you teenagers. And, it is against this natural expression of youth that you will find your greatest contest.

The errand, the quest, is the search for a testimony—an individual conviction, a certain knowledge that Jesus is the Christ, that God lives. Although much of religious expression is in group activity, this matter of testimony is not. It is individual—on your own, by yourself. It is because I have such confidence in you that I approach this sacred subject. I have confidence in all of the

Henry's and the Bob's and Diane's and Beverly's and Allen's, and so I speak pointedly to you.

The Prophet Joseph Smith was about your age, in his fifteenth year, when he wanted to know for himself, for sure, what his errand in life should be. And, after reading James, chapter 1, verse 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," he came to the conclusion, "... I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I would venture." (Joseph Smith 2:13.)

Do you know how to pray, teenager? Have you ever tried it—by yourself, alone? Have you ever knelt down and poured out your soul to your Father in heaven, asking for help, asking him to guide you as you seek for your errand in life?

Joseph Smith sought seclusion, by himself, alone, as a teenage individual to attempt to pray. He asked the Lord two questions; first, which of all the churches is true, and next, which he should join. These two questions are appropriate for every teenager to ask, those of you who are in the Church and those of you who are seeking after truth. Now, if you have the inclination or the desire to find out for yourselves, you are entering in by the way. Again from the Book of Mormon I quote the Prophet Nephi, who had been speaking to his people about this matter of testimony, and near the conclusion of his sermon he said:

"Wherefore, now after I have spoken

these words, if ye cannot understand them it will be because ye ask not, neither do ye knock; wherefore, ye are not brought into the light, but must perish in the dark.

"For behold, again I say unto you that if ye will enter in by the way, and receive the Holy Ghost, it will show unto you all things what ye should do." (2 Nephi 32:4-5.)

There is a difference, you know, between saying prayers and praying. Don't expect it all to come at once. It is worth earning. Your efforts may seem in vain, but pray unceasingly, unyielding. The Prophet Moroni said:

"... dispute not because ye see not, for ye receive no witness until after the trial of your faith." (Ether 12:6.)

Once you have a testimony of your own, some things won't seem to change a great deal. You will still have to work for what you get. You won't be immune to illness or death. You will still have problems to solve, but you will have great strength, and you will be prompted by the Spirit of the Lord in the solution of these problems. As you accept membership in the Church, you have the gift of the Holy Ghost conferred upon you. Some of you who are young members of the Church and some of us who are older have made very little use of this gift. It is a quiet gift. It is a still small voice. May I illustrate?

Many years ago my parents lived on a modest little farm. They were ordinary people of humble circumstances. They had prayerfully asked the Lord to bless them with all of the necessities of life and some of the comforts and conveniences. One Monday morning Father came in from the field. He had broken the plow. "I must go into Brigham City," he said,

*Saturday Afternoon Session,
October 6, 1982*

SPouses AND NONE ELSE

Spencer W. Kimball

of the Council of the Twelve

In these days of radio and television, we may preach to all the world. Yesterday, the human voice could be heard only hundreds of yards. Today, the Lord having opened the way, modern inventions permit our bearing witness to all the people of the earth. From yards to miles to Telstars to planets the human voice may now be carried. The prophet of God may now be heard in all the world, fulfilling completely the command: "... Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; ... (Mark 16:15-16. Italics added.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass; ... (D&C 29:10.)

Satan's threat to take all those who will follow him is no idle boast. He may be depended on to engulf and capture all who will listen to him. The Lord announces: "... ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

"... the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

"And my vineyard has become corrupted every whit; ... (Ibid., 33:2-4.)

Nephi in his parting testimony reiterated: "... wherefore, no man will be angry at the words which I have written save he shall be of the spirit of the devil." (2 Nephi 33:5.)

More often, we warn the youth of the pitfalls endangering them, but today, let us warn the married folk, among whom there are many who suffer with discontent, jangling, and broken homes which, as we know, are the cradles for delinquencies.

The world is increasing in wickedness. We see the wanton disregard for

"and get some welding done. Would you like to go?" Mother was washing, but she hastily set things aside and prepared the youngsters for a trip to town. The big copper boiler was lifted from the range, the buckets of hot water were set off the stove into the bedroom. Mother took the youngsters to the front gate where Father soon appeared with the white-topped buggy. As she put her foot onto the step, she paused and said, "Dad, somehow I think I shouldn't go with you today." You can imagine the conversation. "But why not? Hurry, time is wasting. You know you have shopping to do." Mother finally said, "I just feel like I shouldn't go." Thank goodness Father didn't tease her out of it. "If you feel that way, Mother," he said, "perhaps you should stay home."

She lifted the youngsters out of the buggy, and you can well guess what they started to do. Dad shook the reins, the buggy pulled down across the bridge, up the opposite bank and out of sight, and she has told me many times that she stood there and said to herself, "Now wasn't that silly of me." She busied herself with her washing again and in a moment or two she smelled smoke. Everything they owned, much of what they had prayed for, was in that modest little home. She didn't find the fire until the ceiling of the bedroom burst into flame, a ceiling made of muslin, sized with glue and wallpapered. A rusted stove pipe had permitted a spark to fall and settle in the dust atop the ceiling. A bucket brigade from the back pump, and the fire was soon out, and the incident closes without significance, unless you ask the question, "Why didn't she go to town that day?"

There is a sentence that has been

tremendously important to me in the Book of Mormon. In speaking to Laman and Lemuel said:

"... Ye have seen an angel, and he spake unto you; yea, ye have heard his voice from time to time; and he hath spoken unto you in a still small voice, but ye were past feeling, that ye could not feel his words; . . ." (1 Nephi 17:45.)

Again, I say, teenagers, that you are needed in this Church. There is a great mission, a great errand for you to perform. Young Henry will hardly be prepared in time for his mission call. Some of us, in our youthfulness, may unwisely want to say to our Father in heaven that which my little son said to me. We may be tempted to grit our teeth and say to him, "You're not in charge of me." This spirit is present in the poem "Invictus" which concludes:

"It matters not how straight the gate—
How charged with punishment the
scroll.

I am the master of my fate,
I am the captain of my soul."

William Ernest Henley

It takes a spirit different from that if you, teenagers, will find your testimony. The late Orson F. Whitney of the Council of the Twelve Apostles wrote a poem entitled "The Soul's Captain." In answer to the declaration "I am the captain of my soul!" Brother Whitney said:

"Art thou in truth?
Then what of him who bought thee
with his blood?
Who plunged into devouring seas
And snatched thee from the flood,

"Who bore for all our fallen race
What none but him could bear—
The God who died that man might
live
And endless glory share.

"Of what avail thy vaunted strength
Apart from his vast might?
Pray that his light may pierce the
gloom
That thou mayest see aright.

"Men are as bubbles on the wave,
As leaves upon the tree,
Thou, captain of thy soul! Forsooth,
Who gave that place to thee?

"Free will is thine—free agency,
To wield for right or wrong;
But thou must answer unto him
To whom all souls belong.

"Bend to the dust that 'head unbowed,'
Small part of life's great whole,
And see in him and him alone,
The captain of thy soul."

Humbly, my teenage friends, I tell you that I as well as all of these brethren here, have made that quest. Though less qualified perhaps than you, it became my blessing to know for sure which of all the churches is true, and it is because of experience that I hold out to you, not just the possibility that God will answer your prayer, but the very certainty of it. We tell you that in this Church there is love for you. In this Church you are needed. We love you because the Lord loves you. I bear humble witness that I know that God lives. I know that Jesus is the Christ, and that he loves all of us, including the youth. And I bear that witness in the name of Jesus Christ. Amen.

the Sabbath, the limited number really active in any religious program, the graft, dishonesty, delinquency, divorce, and immorality.

In his address to the Relief Society sisters on Wednesday, President McKay quoted evidence that the world is ripening in iniquity. "Today, lawlessness is on the increase, the cost of crime is at all levels in the United States is \$22 billion, over \$4 billion more than is spent for education. Sixteen percent of the total of \$141 billion tax load at all levels of government is spent on crime. It represents a cost of \$128.00 last year for every person in the United States."

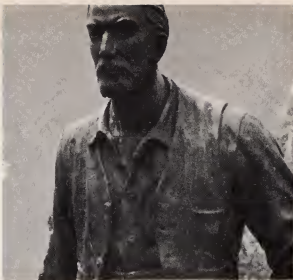
President McKay pointed to the increase of 34 percent in the crime rate in the past five years, while the population increase was seven percent. And, we are constrained to ask, "How long will the Lord tolerate this people when crime increases nearly five times as fast as the population?" Now, as we speak of a sharp rise in iniquity, we are not unmindful of those numerous good people to whom the home life and the commandments of God are still their magnificent obsession. They have their reward. But all too many are following the path of evil, and our voices must sound a warning.

The revelations say: "Wherefore the decree hath gone forth from the Father, . . .

"For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; . . ." (D&C 29:8-9.)

And again: "... wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, . . ." (3 Nephi 9:2.)

"Wo unto them . . . and in that day



that they are fully ripe in iniquity they shall perish. . . .

"... at that day shall he [the devil] rage in the hearts of the children of men, and stir them up to anger against that which is good." (2 Nephi 28:16, 20.)

Infidelity is one of the great sins of our generation. The movies, the books, the magazine stories all seem to glamorize the faithlessness of husbands and wives. *Nothing is holy*, not even marriage vows. The unfaithful woman is the heroine and is justified, and the hero is so built up that he can do no wrong. It reminds us of Isaiah who said: "Wo unto those who call evil good, and good evil; . . ." (Isaiah 5:20.)

We make no apology then for raising our voices loud to a world that is ripening in sin. The Lord has said: "Say nothing but repentance unto this generation; . . ." (D&C 6:9.)

The adversary is subtle; he is cunning, he knows that he cannot induce good men and women immediately to do major evils so he moves slyly, whispering half truths until he has his intended victims following him, and finally he clamps his chains upon them and fetters them tight, and then he laughs at their discomfiture and their misery.

The age-old sins continue with us today. The cry of repentance is to every nation, kindred, tongue, and people. "But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!" (2 Nephi 9:27.)

To those people who hide their guilt and will not abandon nor confess, the Lord says: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

"... I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, . . ." (*Ibid.*, 19:20.)

And again, he says: "... hearken to

the voice of the Lord your God, [who] . . . is a discernor of the thoughts and intents of the heart." (*Ibid.*, 33:1.)

And, again: "Or do ye imagine to yourselves that ye can lie unto the Lord. . . .

"... can ye imagine yourselves brought before the tribunal of God with your souls filled with guilt and remorse, having . . . a remembrance that ye have set at defiance the commandments of God?

"... can ye look up to God at that day with a pure heart and clean hands? . . ." (Alma 5:17-19.) Sins cannot be forever hidden.

And Jacob stated: "... by the help of the all-powerful Creator of heaven and earth I can tell you concerning your thoughts, how that ye are beginning to labor in sin, which sin appeareth very abominable unto me, yea, and abominable unto God." (Jacob 2:5.) Some folk hide their guilt and will not confess, and this is what Lucifer desires. He has a greater hold on them.

Peter, a man of God, discerned that Ananias and Sapphira had held back part of the returns from their sale and said: "... Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, . . . thou hast not lied unto men, but unto God." (Acts 5:3-4.)

And in our own day the Lord promised his bishops and other appointees: "... to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (D&C 46:27.) And, again, "... and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God." (*Ibid.*, 132:52.) Men's thoughts and lives are engrained on their faces.

Some let their marriages get stale and common, the Lord says: "... whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

"Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its crea-

tion; . . ." (*Ibid.*, 49:15-16.) There are those married people who permit their eyes to wander and their hearts to become vagrant, who think it is not improper to flirt a little, to share their hearts, and have desire for someone other than the wife or the husband, the Lord says in no uncertain terms: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." (*Ibid.*, 42:22. Italics added.)

And, when the Lord says *all thy heart*, it allows for no sharing nor dividing nor depriving. And, to the woman it is paraphrased: "Thou shalt love thy husband with *all thy heart* and shall cleave unto him and none else." The words *none else* eliminate everyone and everything. The spouse then becomes preeminent in the life of the husband or wife, and neither social life nor occupational life nor political life nor any other interest nor person nor thing shall ever take precedence over the companion spouse. We sometimes find women who absorb and hover over the children at the expense of the husband, sometimes even estranging them from him. The Lord says to them: "... Thou shalt cleave unto *him* and none else."

Marriage presupposes total allegiance and total fidelity. Each spouse takes the partner with the understanding that he or she gives self totally to the spouse: all the heart, strength, loyalty, honor, and affection with all dignity. Any divergence is sin—any sharing the heart is transgression. As we should have "an eye single to the glory of God" so should we have an eye, an ear, a heart single to the marriage and the spouse and family.

Modern revelation gives us: "Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out [or excommunicated]." (*Ibid.*, 42:24.)

Many acknowledge the vice of physical adultery, but still rationalize that anything short of that heinous sin may not be condemned too harshly; however, the Lord has said many times: "Ye have heard that it was said by them of old

times, Thou shalt not commit adultery: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart." (Matt. 5:27-28.)

And to paraphrase and give the modern version: "And she that looketh upon a man to lust after him shall deny the faith, and shall not have the Spirit; and if she repents not she shall be cast out [or excommunicated]." (See D&C 42:23.) The commands of the Lord apply to women with equal force as to their husbands, and those scriptures come with the same sharpness and exactness to both sexes, for he has but a single standard of morality. It is not always the man who is the aggressor. Often it is the pursuing, coveting woman, and note that for both, *all* is lost if there is not true, sustained, and real repentance.

Home-breaking is sin, and any thought, act, or association which will tend to destroy another's home is a grievous transgression. A certain young woman was single and was therefore free to properly seek a mate, but she gave attention to and received attention from a married man. She was in transgression. She argued that his marriage was "already on the rocks" and the wife of her new boy friend did not understand him and that he was most unhappy at home, and he did not love his wife.

Regardless of the state of the married man, the young woman was in serious error to comfort him and listen to his disloyal castigation of his wife and to entertain him. The man was in deep sin. He was disloyal and unfaithful. So long as he is married to a woman, he is duty bound to protect her and defend her and the same responsibility is with his wife. Numerous cases have come to us such as the following one:

A husband and wife were quarreling and had reached such a degree of incompatibility that they had flung at each other the threat of divorce and had already seen attorneys. Both of them, embittered at each other, had found companionship with other parties. This was sin. No matter how bitter were their differences, neither had any right to begin courting or looking about for friends. And any dating or such association by wedded folk outside the marriage is iniquitous. Even though they proceeded with the divorce suit, to be moral and honorable they must wait until the divorce is final before either is justified in developing new romances.

Recently, I learned that the woman of a broken marriage was married within hours after her divorce was final. She had been untrue to her marriage vows, for she had been courting while she was still an undivorced wife.

If one cannot marry before the divorce is final, then it must be obvious that generally one is still married. How then, can one justify courtship while he or she still has living, an undivorced spouse?

So long as the marriage covenant has not been legally severed, neither spouse morally may seek new romance or open the heart to other people. After the divorce becomes final, both freed individuals may engage in proper courting activities.

There are those who look with longing eyes, who want and desire and crave these romantic associations. So to desire to possess, to inordinately want and yearn for such, is to *covet*, and the Lord in powerful terms condemns it: "And again, I command thee that thou shalt not covet thy neighbor's wife; nor seek thy neighbor's life." (*Ibid.*, 19:25.)

How powerful! The seventh and tenth commandments are interwoven into one great command which is awesome in its warning. To covet that which belongs to another is sin, and that sin begins when hearts begin to entertain a glamorous interest in anyone else. There are many tragedies affecting spouses, children, and loved ones. Even though these "affairs" begin near-innocently, like an octopus the tentacles move gradually to strangle.

When dates or dinners or rides or other contacts begin, the abyss of tragedy opens wide its mouth. And, it has reached deep iniquity when physical contacts of any nature have been indulged in. Man's desires are fed and nurtured by the food-thoughts, he they degenerate or holy.

Amulek, the prophet, reminded us: "For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence." (Alma 12:14.)

The case of Potiphar's wife is an example of the creeping tentacles of sin. Even though this scheming woman did not succeed in defiling Joseph, her sin was most grievous. The intent was there and the desire and the lust and the coveting. She had "already committed adultery with him in her heart and mind . . ." as she "cast her eyes upon Joseph day by day." This woman's transgression did not begin when she ripped the clothes from the body of this fleeing stalwart. Her perfidy had been born and nurtured in her mind and heart in the "day by day" of wanting him, teasing him, desiring him, lusting for him, and coveting him. Her sin was a progressive thing. So, for all the numerous people, who, like this seductive woman, carry in their hearts and minds designs or desires or covetings, deep sin lieth already at their doors.

"For as he thinketh in his heart, so is he: . . ." (Prov. 23:7.) Nothing justifies evil. Two wrongs do not make one right. Spouses are sometimes inconsiderate, unkind, and difficult, and they must share the blame for broken homes,

but this never justifies the other spouse's covetousness and unfaithfulness and infidelity. James Allen gives us this: "The outer world of circumstances shapes itself to the inner world of thoughts."

Many super-selfish folk think only of themselves when they begin to cross the lines of propriety in their romanticizing outside their homes; to them who ignore the innocent parents, the innocent spouse, and the innocent children, the scriptures are replete with warnings. ". . . I must do according to the strict commands of God, and tell you concerning your wickedness and abominations, in the presence of the pure in heart, and the broken heart, and under the glance of the piercing eye of the Almighty God." (Jacob 2:10.)

Little do most of those who deviate think of the innocent bystanders until the heaviness of final guilt weighs down upon them. The Lord speaks again: "For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people . . . because of the wickedness and abominations of their husbands." (*Ibid.*, 2:31.)

". . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad example before them; and the sobbings of their hearts ascend up to God against you . . . many hearts died, pierced with deep wounds." (*Ibid.*, 2:35.)

And, women also justify themselves in irregularities. They often invite men to sensual desire by their immodest clothes, loose actions and mannerisms, their coy glances, their extreme "make up," and by their flattery. Paul also called to repentance. "Wives, submit yourselves unto your own husbands, as unto the Lord.

"For the husband is the head of the wife, even as Christ is head of the church: . . .

"Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in everything." (Eph. 5:22-24. Italics added.)

And to the husbands comes the command: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

"For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: . . ." (*Ibid.*, 5:25, 28-29.)

Some who marry never cut themselves loose from the apron strings of the parents. The Lord says through his prophets: "For this cause shall a man [or woman] leave his father and mother, and shall be joined unto his wife [or husband], and they two shall be one flesh." (*Ibid.*, 5:31. Italics added.)

Parents who hold, direct, and dictate to their married children and draw them away from their spouses are likely to

regret the possible tragedy. Accordingly, when two people marry, the spouse should become the confidant, the friend, the sharer of responsibility, and they two become independent. No one should come between the husband and wife, not even parents.

Paul concludes: "Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (*Ibid.*, 5:33.)

To those who claim their love is dead, let them return home with all their loyalty, fidelity, honor, cleanness, and the love which has become embers will

flare up with scintillating flame again. If love wanes or dies, it is often infidelity of thought or act which gave the lethal potion. To those who belittle marriage and its vows and responsibilities, to wives and husbands who joke each other about possible infidelities, Paul decries such jesting and joking about sacred things. "But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, . . ." (*Ibid.*, 5:3-4.)

To jest one's spouse about "affairs" could be the planting of seeds which

might grow to destroy the marriage. Marriage is holy. It is sacred. Last week in Chicago four men sitting behind me were drinking. They were joking about their wives' boy friends, and their own girl friends. Whether or not they were adulterers and adulteresses was not known, but certainly no good could come from such foolish jesting, and it is an unholy way to speak of the glorious relationship of marriage.

May we, with Jacob, plead to the couples of the world: ". . . arouse the faculties of your soul; shake yourselves that ye may awake from the slumber of death; and loose yourselves from the

A TIME OF TESTING

Eldred G. Smith

Patriarch to the Church

I pray for the blessings of the Lord while I take this time, that the prayers that have been offered in behalf of those who take this time will be answered in my behalf.

The gospel of Jesus Christ is the way to salvation and exaltation or the way to perfection. There are many steps to perfection. Many are mentioned by the speakers of this conference. The fulfilling of the ordinances are vitally important.

There is another thought I would like to refer to today. There are many good lessons in the story of Job. I find one I would like to refer to here today. It reveals a certain principle I think is vitally important and helpful to many. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought?

"Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.

"But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. 'So Satan went forth from the presence of the Lord.' (Job 1:6-12.)

As a result of this Job lost all his wealth and his possessions. Yet Job did

not curse God. He remained faithful and true. He said, ". . . Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (*Ibid.*, 1:21.)

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest me against him, to destroy him without cause." (*Ibid.*, 2:1, 3.)

Who has not felt at one time or another that the Lord has turned against him without cause? We all come to the occasion at times I think when we feel as if all has been turned loose against us. We've had difficulties and trials and sicknesses.

Then again, "And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

"But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold, he is in thine hand; but save his life." (*Ibid.*, 2:4-6.)

In other words, now Satan could go forth and do anything he wanted to with Job, except he could not take his life. Again, in spite of all the physical torment Job was subjected to, he proved faithful, declaring his testimony to the reality of the resurrection. He declared the immortal words of testimony, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms

destroy this body, yet in my flesh shall I see God: . . ." (*Ibid.*, 19:25-26.)

In the end God accepted Job and returned to him many-fold all his possessions in rich abundance.

Going back to the story now to get the principle I was looking for, we note that Satan had power to do only what God had permitted him to do. Satan did not win that war in heaven. He was cast out of heaven to do what the Lord wanted him to do, to test and try and torment man. Satan, then, has power on this earth only as the Lord permits and as we yield to his temptations.

Do you think a just God would permit Satan to try us beyond our power to resist? Then the Lord will always give us power to resist if we will remain true and faithful to the end and seek the Lord and his guidance in all the trials and difficulties, even though we may think they are unjust. Nearly all of us go through some experience in this life of sickness, disease, trouble, financial difficulties, many even born with difficulties and handicaps—not because of any cause on their part as we see it, but because that is the part that the Lord wants us to go through as a trial and temptation to see if we will prove faithful to the end, in spite of these conditions, which are as far as we are concerned without cause.

Why, then, did the Lord first say to Satan "only upon himself put not forth thine hand." The Lord knew the strength of Job, so step by step Job was strengthened and given more power. Had the Lord said in the beginning, "All right, Lucifer, you may have full power over Job, you may do anything you wish with him, except you cannot take his life." I doubt if Job would have had the strength to resist all he went through and still remain faithful. But in the wisdom of the Lord he was just given part of it at a time. By so doing

pains of hell. . . " (Jacob 3:11.)

" . . . ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

" . . . when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you." (Mormon 9:4-5.)

" . . . Save yourselves from this untoward generation, and come forth out of the fire, hating even the garments spotted with the flesh." (D&C 36:6.)

he was strengthened, in the first step sufficiently to take the next step. And then having proved faithful to the end the Lord restored to him his blessings many-fold, thus having become in that degree perfect.

No one is exempt from the trials and temptations of Satan. Even the Savior himself, after he had fasted for forty days, physically weakened beyond the strength of any normal mortal! Then came Satan unto the Savior trying and tempting, first with his weakest point at the time of hunger, saying ". . . If thou be the Son of God, command that these stones be made bread." (Matt. 4:3.) The test of the appetite, an appeal for relief of suffering and pain! Then came he with the test of power and wealth. The Lord, knowing who he was and having strength said, "Get thee hence, Satan." (*Ibid.*, 4:10.)

If the Lord and Savior was not spared of the trials and temptations of Satan, then neither are we, and we too must prove ourselves in everything the Lord wants to release Satan for, to test us, to try us, that we may thereby also become perfect. Remember, however, that the Lord will always give us power to resist any temptation which comes upon us if we will but accept the guidance of the Lord and accept his inspiration and call upon him for help. Even though at times we may yield to temptation, the Lord still doesn't close the door behind us. There is still the door of repentance open and a way to come back. The Lord is so merciful.

For us to become perfect, in addition to performing the ordinances of the gospel, we must also have the strength that the Lord might say to Satan in reference to us, or in reference to you, "All right, Lucifer, you may have full control except you cannot take his life." If we are to become perfect, we must be able to withstand that test just as Job did, somewhere along the line of life.

Those who have slipped into the ugly approaches may have already silenced the still, small, pleading voice so many times that he hesitates longer to return as an unwelcome guest. He leaves the iniquitous one "on his own."

The Lord says: ". . . my Spirit shall not always strive with man, saith the Lord of Hosts." (*Ibid.*, 1:33.)

But, forgiveness may come to that person who repents with all his heart, restores all that can be restored, and lives the commandments fully and constantly.

In conclusion, I plead with all young people bound by marriage vows and

covenants to make that marriage holy, keep it fresh, express affection meaningfully and sincerely and often.

Husbands, come home—body, spirit, mind, loyalties, interests, and affections, and love your companion into an holy and unbreakable relationship.

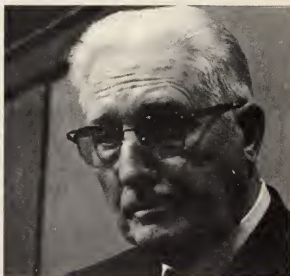
Wives, come home with all your interests, fidelity, yearnings, loyalties, and affections, and working together make your home a blessed heaven. Thus, would you greatly please your Lord and Master and guarantee yourselves happiness supreme.

I urge this in the name of Jesus Christ. Amen.

So I would say to all, be patient, be faithful, call upon the Lord and seek his help, and he will not withhold his blessings from us. In the end, all may stand as Job and declare, "I know that God lives," as I declare that God lives and answers prayer, that he rules over his people here on the earth. He is truly our Father and Ruler, a Kind and Loving Father, and has restored to us in this the latter day the gospel of Jesus Christ whereby, if we shall accept his gospel, accept of him and accept of the ordinances pertaining thereto, we

may again return to him exalted in his kingdom.

I wish to add my testimony to those that have been borne in this conference, that I too know that God lives, and that he answers prayers, and that the gospel of Jesus Christ has been restored in this the last dispensation through his Prophet Joseph Smith, and that our present prophet and president, David O. McKay, is likewise a prophet of God, directing his work here upon the earth. And so I testify in the name of Jesus Christ. Amen.



THE GREATEST WEIGHT

John H. Vandenberg

Presiding Bishop

My dear brethren and sisters: I feel a great honor and responsibility was given me a year ago when I was called to be the Presiding Bishop. I pray humbly that my inadequacies will not be a hindrance to the fulfillment of this calling. I muster some courage as I think of the words of Francis Bacon when he said, "God hangs the greatest weights upon the smallest wires."

I realize that many others have had greater weights placed upon them. In particular, I am thinking of Joseph Smith who, as a boy, ventured into the unknown, searching for an answer to a query that came to him pertaining to some religious matters. In his innocence, he could not have known what lay before him as he sought his answer. He said, "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter and fifth verse, which reads: *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.*" (Joseph Smith 2:11.)

"So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. . . . It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"... having looked around me, and finding myself alone, I knelt down and began to offer up the desire of my heart to God. . . ." (Ibid., 2:14-15.)

This simple action of the faith of a youth unfolded great truths to young Joseph. It was a reality that Satan stood by as a power of darkness and tried to overpower and destroy Joseph Smith, and he might have succeeded had it not been that God heard Joseph's supplication and appeared in the power of his light to dispel the evil.

Joseph said, "... I saw a pillar of light exactly over my head, above the brightness of the sun, . . .

"It no sooner appeared than I found myself delivered from the enemy. . . . When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*"

And in answer to the question, "Which should I join?" came the reply, "... join none of them, for they were all wrong; . . . 'they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'" (Ibid., 2:16-17, 19.) And Jesus instructed Joseph that further direction would come to him.

This is the testimony of a young lad on whom God placed the "very great weight" of the restoration of the gospel of Jesus Christ. To the noble way in which he carried it throughout his life, we give him thanks, honor, praise, and admiration. Though he was subjected

to ridicule and punishment, his testimony remained steadfast with the statement, "... For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it. . . ." (Ibid., 2:25.)

Arthur E. Jensen makes this significant statement, "The only way an institution . . . can grow old is to stay young forever. . . . Its officers must have ears trained to catch the signals. . . ."

That The Church of Jesus Christ of Latter-day Saints is growing old, while staying young, cannot be denied. Its officers and leaders "have ears trained to catch the signals" of inspiration as God reveals them.

George W. Cornell writes, "Such were the humble, ridiculed beginnings, 135 years ago, of a movement that today has become one of the most prosperous, diversified and fast expanding religious forces in the world . . . that it should have reached its present stature from its most unpromising origin is a modern paradox."

Some may wonder why?

The answer comes that this is not a work of man—it is the eternal work of God, re-established in proper order and authority in this last Dispensation of the Fulness of Times.

In the Book of Mormon, the ancient religious record of the inhabitants of North and South America, translated by the gift and power of God through Joseph Smith, is an explanation to the key of the vigor of this Church:

"For behold, God knowing all things,

TESTIMONY—A MOTIVATING FORCE

Theodore M. Burton

Assistant to the Council of the Twelve

My dear brothers and sisters, it is a great pleasure again to be with you, and to participate in that which has taken place this day. I pledge anew my loyalty to the First Presidency and to the Quorum of the Twelve, and tell you that I know in my heart these men are called of God as prophets, seers, and revelators. I am grateful for their leadership, and I am grateful for my associates among the General Authorities. These are wonderful men, and I am very, very grateful for the privilege I have of working together with them.

Last Sunday I talked by telephone with all the mission presidents in the European Mission and received their reports. I am happy to tell you that the missionaries are well; they are happy; they are enjoying their work; and we are having great success in the European Mission.

Usually in summer we have quite a

drop in converts during the time the Europeans take their summer holidays, for they take them very seriously. This year, just as the holidays were beginning, we had a wonderful visit from President [Henry D.] Moyle and from Elder [Gordon] Hinckley. These two wonderful men, devoting themselves to the work of the Lord, came over to help us. I just can't express to you our gratitude for the help they gave us. As a result of their visit our August conversions were twenty-eight percent above our conversions for July. Our September conversions were thirty-seven percent above our August conversions.

These new converts are good people. They are excellent people. We were instructed to emphasize group instruction, and we were told—in fact, these brethren insisted—that we strive for true conversions. We are only interested in those people whose hearts had been

broken and whose spirits are contrite. These are the people who have come into the Church. We have some wonderful, strong, new converts.

These are dedicated converts, willing to sacrifice and willing to work. There was nothing new in what these brethren told us. We can summarize it in just about four simple statements, but they are fundamental principles; for instance, there is happiness in work, and we all know that. There is joy in dedication, and that we know, too. There is success in spirituality, and achievement comes only through sacrifice. By using these magical keys we have had our present success, and things look very wonderful for the future.

This success is represented by a recent meeting held in the city of Berlin. When President ElRay L. Christiansen came to visit the temples, President Percy K. Fetzter wanted to hold a special group

being from everlasting to everlasting, . . . sent angels to minister unto the children of men, . . .

"And God also declared unto prophets, by his own mouth, . . .

"And behold, there were divers ways that he did manifest things unto the children of men, which were good; and all things which are good cometh of Christ; otherwise men were fallen, and there could no good thing come unto them." (Moroni 7:22-24.)

It further states: ". . . neither have angels ceased to minister unto the children of men. . . .

"And the office of their ministry is to call men unto repentance, and to fulfil and to do the work of the covenants of the Father, which he hath made unto the children of men, . . . by declaring the word of Christ unto the chosen vessels of the Lord. . . .

"And by so doing, . . . prepareth the way that the residue of men may have faith in Christ, . . ." (*Ibid.*, 7:29, 31-32.)

Hereby God keeps his Church eternally young with vigor and power. He sends his ministering angels; he reveals his will to his prophets; and by divers means manifests truths to the children of men.

In the summer of 1828, the Lord revealed to the Prophet, ". . . Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them.

"Therefore, I will unfold unto them this great mystery;

"For, behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts;

"Yea, if they will come, they may, and partake of the waters of life freely.

"Behold, this is my doctrine—whosoever repenteth and cometh unto me, the same is my church." (D&C 10:63-67.)

John the Baptist commissioned by the Savior, as a resurrected being and an angel of God, in May of 1829, ministered unto two of God's chosen vessels, Joseph Smith and Oliver Cowdery, and conferred upon them, ". . . the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; . . . (*Ibid.*, 13.)

Here was the restoration of the authority to put into effect again the redeeming principles of the gospel.

He again confirmed the validity of the forgiveness of wrongdoing. ". . . go, and sin no more," was his decree. (John 8:11.) This we must understand.

John Locke, the English philosopher, expresses it this way, "Repentance is a hearty sorrow for our past misdeeds, and a sincere resolution and endeavor, to the utmost of our power, to conform all our actions to the law of God. It does not consist in one single act of sorrow, but in doing works meet for repentance, in a sincere obedience to the law of Christ for the remainder of our lives."

The ability to receive the blessings of repentance lies within our individual

power. It is a never-ending endeavor. There is no restriction to those who may achieve: All may partake of this gift from God.

The promise of Ezekiel is again made alive, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." (Ezek. 18:21.)

The avenue of repentance is a thoroughfare which all may tread. It is the path to peace.

William Jennings Bryan gave us these words, "I am glad that our Heavenly Father did not make the peace of human hearts to depend upon our ability to buy it with money, secure it in society or win it at the poll, for in either case but few could have obtained it, but when He made peace the reward of conscience void of offense toward God and man, He put it within the reach of all. The poor can secure it as easily as the rich, the social outcasts as freely as the leaders of society, and the humblest citizen equally with those who wield political power. (From *The Prince of Peace.*)

May we give thanks to God for the great gift of the gospel of repentance, for its author, his Son Jesus Christ, for the boy Prophet who had the courage to carry the great weight placed upon him. For all those who succeeded him and to those who are laboring in building the kingdom of God on earth, I humbly pray in the name of Jesus Christ. Amen.

meeting in Berlin and take full advantage of that wonderful man and his ability to sway and move people. So a special evening conference session for investigators was called. Usually people are pretty tired after they have been in meetings since eight o'clock in the morning. However, an evening meeting was called, and the people who came exceeded their wildest expectations. There were 687 people in that investigator meeting to hear the testimonies that were given, and to hear the wonderful address that Elder Christiansen gave.

From that meeting we had 460 good referrals that the elders in Berlin are working on. Is it any wonder that the month just past established a new record in the number of conversions in the Berlin Mission? They are looking forward to the future with great enthusiasm. The missionaries are on fire, so is

the mission president, and I am walking up in the clouds, too.

You know, there is no blessing without sacrifice, but it isn't a sacrifice unless it hurts. I like President Tanner's definition of sacrifice. "Sacrifice means going without or giving up something which is good for something which is better." Now, our missionaries are willing to make such sacrifice, and truly they give up many good things. They sacrifice from two to two and a half years of their lives. They put aside schooling, employment, cars and sports, vacations, and dancing, swimming and friends, families and sweethearts for a time, to work harder than most of them have ever worked before in their whole lives.

Why do they do it? As we were coming home, we talked to a sweet little girl on the plane, a stewardess of Norwegian birth. We talked to her about

our religion and asked her the Golden Questions of course. She said that she was very satisfied with her present religion. She said that she was a member of the state church, and so I congratulated her on her activity. I said, "It pleases us to know that people believe what they profess." She said, "Oh yes, I am very active in our church. We attend church regularly."

I said, "That is wonderful. I am happy to hear that."

"Yes," she said, "we go every Christmas and every Easter."

"I am happy to know that," I answered, and she went on to say, "My father thinks we can worship God in free nature."

I said, "Indeed we can, too, but is that what Jesus Christ told us to do?"

"Well," she said, "I don't know." Then I told her about the sacrifices that were made by our people who believed

from the bottom of their hearts that the work they were doing is true, and I said to her, "Would you give up your present job as a stewardess, paying your own way on a mission for two or two and a half years to proclaim the divinity of the faith that you profess?"

She shook her head. I said, "Would you make such sacrifices as our people make?" And then I told her some of the things done in our Church by our people. I said, "Would you willingly pay ten percent of your income to back up your belief? Would you fast monthly and give a fast offering the way we do in our Church as a demonstration of your belief?"

"No," she said. "I am amazed at the faithfulness and the devotion of your people." I said to her, "Then why do we do it?" I ask you that question, and I ask people all over the world why such things are done in this Church. Well, they are done simply because people are convinced in their hearts that these things are true, and that is the only reason, just as Paul said:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

Furthermore, Christ said, beginning at the sixteenth chapter and twenty-fourth verse of Matthew: "... If any man will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:24-26.)

Truly, these young Mormon missionaries are obtaining the greatest thing in this whole life, a testimony of the divinity of Jesus Christ. Do you wonder, then, that when they come back home at the close of their missions they are strong and stalwart, courageous and unafraid, and that they fit well into life again to take up their positions rightfully as leaders? We have had timid young girls come to us in the mission field so frightened when they first came, that they would cry when you would look at them. When they get through with their missions, they are not afraid of anything. They are full of courage and determination, willing to sacrifice because of the testimony which is within

their hearts.

There is another missionary endeavor which I would like to mention just briefly. It is not well understood in the Church, for it is too new. To me it represents something which proves definitely that this Church is led by a prophet. I am referring to a new revolutionary concept which we call our labor-missionary or better, our building missionary program. It began very quietly in the far reaches of the Pacific Ocean but has now spread to all parts of the world, where skilled and successful men like many of you sitting right here today have responded to a missionary call to serve without salary, and have taken their families into foreign lands and foreign places to build beautiful church buildings. We are having so many converts come into the Church that it is all we can do to provide places for them to worship. Most churches are having a hard time to get congregations. We are having a hard time to provide meetinghouses for our congregations to meet in.

Think of the sacrifice that this requires, taking a family with you into foreign lands, where the children have their schooling partially interrupted, living under difficult conditions, leaving

GRATITUDE FOR A CALL

Nathan Eldon Tanner

of the Council of the Twelve

President McKay, brethren and sisters, in meekness and sobriety, and with a deep feeling of humility and inadequacy, I stand before you today in response to a call from a prophet of God to accept this honor and responsibility. Since he spoke to me I have slept little, but I have wept and prayed much. Because I know he is a prophet of God—our beloved President David O. McKay—of which I have borne testimony many times, I feel to accept this great call and responsibility, and I am prepared to dedicate myself and all that I have to this call. I shall continue to pray for the spirit and blessings of the Lord to attend me that I might have the wisdom and knowledge, the courage and strength, the desire and determination and ability to show my appreciation and prove worthy of the confidence of this, our prophet, these chosen men, the General Authorities, and you, my brethren and sisters, who raised your hands to sustain me in this calling.

I thank you from the bottom of my heart, and as your humble servant, the weakest of all, I beseech you to exercise your faith and prayers unitedly in my behalf, that I might serve in a way that will be acceptable to our Heavenly Father.

I am so grateful for my devoted wife, for her love and affection, and that she

has dedicated herself to the service of our Heavenly Father, and who will sustain me in anything that I am called to do in this the Church and kingdom of God; and for my wonderful family, who too have accepted the call and say, "... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord." (Joshua 24:15.)

I wish also to express my appreciation to these great leaders for the support, the help, and encouragement they have given me during these two years of association with them, and for the help they have given me in years past. To see the devotion, the dedication, and the wisdom of these men, and to be associated with them, is a privilege, a pleasure, and a blessing that one cannot express.

We had the great privilege and pleasure of having President and Sister Moyle and Brother Hinckley with us two months ago, and to see how dedicated they are to this work. These two men, I believe, had fourteen consecutive meetings in fourteen consecutive days, in fourteen different towns in four or five countries. I do not see how they stood it, but if anybody ever forgot himself or lost himself in the service, this is an example of it. And I was so fortunate to have the opportunity and

privilege of being with President McKay when he flew to Scotland to organize the Glasgow Stake. To see him at eighty-nine years of age leave his beloved, devoted wife, of whom he thinks so much, and whose health would not permit her to accompany him, and travel all day and all night in order to be there to organize that stake in that great country, the land of his progenitors, is a testimony indeed. It was a great blessing for those people to have a prophet of God in their midst.

The Scottish Mission was organized just eighteen months ago—with a membership of only 1,400 or 1,500 people—and today a stake is organized in the Glasgow area where there were only 400 or 500 members when the mission was organized, and today there are 3,500 members, 2,300 of which were taken into the stake, and the other 1,200 left in the mission. Due to the rapidity with which the growth has taken place, it was necessary to choose several men who have been in the Church just a few months to take the heavy responsibility of being counselors to bishops or act as ward clerks.

This is the result of the work being done by those devoted missionaries, your sons and daughters. It is a great work that they are doing. It is not easy. It is a great challenge, and I appeal to

business connections, devoting themselves to the faith. Yet I have never heard one of them complain, nor express any regret for the course they have taken. They are converted, and they are accomplishing a great work.

Young people can come into the Church now and almost immediately respond to a call to serve. By sacrificing they become strong, capable people. Let me just give you a couple of quick illustrations.

One young man in southern Germany came into the Church. He had only been in the Church a very short while. He was a printer by trade. Some of the missionaries talked to him about their farewells, since he was being called as a building missionary. So, being a printer, he designed and printed his own mission program just the way our young people have their programs printed here. He went to his father, who was not a member of the Church, and asked him if he would speak on his farewell program. His father said, "Why, no, I am not going to have anything to do with those Mormons." The boy said, "Father, you can't shame me before my people. They expect that my father will come to my farewell program and say something kind about me."

Well, the father was put in a delicate situation, and so he said, "Well I'll do it." He went to the farewell very unwillingly, but when he came to the meeting hall and saw the love of those people for his son, when he saw how they respected him, when he saw what his son was actually going to do, he understood the program for the first time. When he was called upon to speak, he stood up in the meeting and talked himself right into the Church.

We had a little widow sister in Berlin whose son was called on a building mission. At first the brethren were unwilling to call him because they said it would mean too great a sacrifice. When his mother heard about it, she said, "I want my son to go on that mission," and he went. She has taken a job to support him while he is on his labor mission.

Our young people, even our new converts, will sacrifice, because of the strong testimony they have of the truthfulness of this work. Miracles are happening, therefore, right in front of our eyes, for this is God's work. Like the builders of Solomon's temple, these young men and women are erecting buildings and houses for the children of God to honor and worship the Father. They are building

holy houses of prayer and worship, beautiful beyond anything we used to dream of.

And what does this do to the people? Well, you see, under this wonderful new program we are not just building buildings. We are building men and women, and when they return they are going to be instructed in the Church, its principles, and in righteousness and be able to fill any position we ask them to. I will venture to say that in years to come, as we begin to establish more and more stakes and wards in foreign areas, that those building missionaries will be some of those who will show the necessary leadership to fill such positions as bishops and high councilmen and stake presidents of those foreign stakes.

This is a wonderful work. I am grateful to be part of it. I am grateful for prophets to lead us, for faith to accomplish these modern miracles, but all this is only possible because of the knowledge in the hearts of the people that Jesus is indeed the Living Christ. The hearts of our people are placed upon the altar, a living testimony to the divinity of this work. This testimony I also leave with you, for I know that this work is true, and I say it in the name of Jesus Christ. Amen.

you, my brethren and sisters, and all fathers and mothers, wherever they may be, to realize that it is not an easy thing for these young men to leave, as Brother Burton said, everything that they have and go out and devote two years to this missionary work. How blessed are those boys and girls who have come from homes where the parents are not ashamed of the gospel of Christ because they know it is the power of God unto salvation where they are prepared and trained to live the gospel and make it a part of their lives every day, and know that their parents have a testimony, and that they are prepared to accept the call of our prophet: Every member a missionary, realizing that this is the plan of life and salvation, the gospel of peace!

I want to bear you my testimony, my brethren and sisters, that if every member of this Church would accept the call of our prophet today and live the gospel and keep the commandments of our Heavenly Father and become missionaries in very deed, we could contribute more to the cause of peace than all the power that might be gathered together by all the governments and all the men in uniform.

This is our privilege and our call, my brethren and sisters, and I hope and pray that we will have courage, the

desire and determination to accept it and live so that when anyone knows we are members of The Church of Jesus Christ of Latter-day Saints, he can say, as the Governor of Texas said at one time when introducing me to a group of oil men in Dallas, Texas: "The Government is fortunate to have a man like Mr. Tanner in the Government." And when I finished speaking he said, "I want to tell you why I said that 'A Government is fortunate to have a man like Mr. Tanner in the Government.' I told you that Mr. Tanner was a bishop in the Mormon Church. And I want to say that any man who is worthy to be a bishop in that Church needs no other

introduction as far as I am concerned."

What a wonderful thing it would be if that could be said of every man who is a member of this Church, and it should be thus. I want to bear you my testimony that I know that God lives; that Jesus is the Christ, and that he lives, though he gave his life for you and me; and that the gospel has been restored in fulness in this, the last dispensation; and that we have a prophet at the head of our Church today to guide us, direct us, encourage us, instruct us.

May we accept this. May we prove worthy of our membership in the Church and kingdom of God is my prayer in the name of Jesus Christ. Amen.



REPORT FROM THE CORRELATION COMMITTEE

Introduction by

Elder Harold B. Lee

I seek most humbly tonight the sustaining power of your faith and your prayers to the end that what we may say may be clear and concise and that you might glimpse the vision of the great movement which was initiated a year ago at the October conference in 1961.

In the announcement of the new correlation program as directed by President McKay, we used as our text a statement from the great modern-day revelation on church government, in which the Lord said:

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be kept perfect." (D&C 84:108-110.)

This significant statement meant clearly that, first, each organization was to have its specific function, that it was not to usurp the field of the other which would be like the eye saying to the hand, "I have no need of thee"; second, that each subdivision is of equal importance in the work of salvation, just as each part of the physical body is essential to the complete human being; and third, that every member in the Church may be edified or educated together; and finally that the system may be kept perfect, or in other words, that within the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body with every member functioning as it was intended.

The key to the whole correlation movement was given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency had said:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions. The utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary; that in aiding the home, the auxiliaries may well consider thinking of home life of the people as having three periods: the first from birth to twelve years of age, or the

childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life."

Since that announcement we have gone forward with the development of the so-called correlation program, and tonight President McKay has requested that we report to this great body of the priesthood of the Church the correlation program as it has now progressed since that first announcement one year ago.

My associates of the twelve, as announced by President McKay, constituting the correlation committee, will each take time tonight in a unified report of progress. Elder Gordon B. Hinckley will first discuss the organizational development which has gone forward during this last year. Then Elder Richard L. Evans will discuss the curriculum studies and development. Elder Marion G. Romney will then talk to us about the priesthood correlation, which is in reality, an extension of what we have known as ward teaching in the past. It will then be my responsibility after they conclude, to summarize with an announcement of the first application of the new correlation program to be carried out throughout the entire Church, beginning in January of 1963 on a Church-wide basis. We will now proceed then with Elder Hinckley, then Elder Evans, and then Elder Romney, after which I will make a few concluding statements.

Elder Gordon B. Hinckley

My brethren, I have been asked to give a report of progress on the organization of the co-ordinating program.

Brother Lee has made reference to Paul's analogy to the Church as a body whose various members have need one for another. In furtherance of that analogy the correlation committee and its associated subdivisions might be likened to the nervous system whose responsibility is to keep the various aspects of the great teaching program of the Church operating harmoniously together.

Fundamental to the very program of the Church is the teaching of the gospel to the membership of the Church. In fulfillment of the obligation which was laid upon the Church in its inception, there has developed within the Church a system of great teaching organizations—the priesthood quorums, both Melchizedek and Aaronic, the far-flung church school system, and the auxiliaries: the Relief Society, the Sunday School, the Primary, and the MIA, all of which play so important a part in the education of our people.

If it were possible, I would like to

place before you on a chart the organization of the correlation program, but since we have outside the Tabernacle where only our voices reach eight to ten men for every man who is here tonight, I shall have to present the mechanics of the organization verbally. (See accompanying chart.)

I should like you to picture in your mind's eye the First Presidency at the top of an imagined chart and below that the Council of the Twelve, then beneath that is a subcommittee of the twelve known as the church correlation committee, comprised of four members of the Council of the Twelve who have been given responsibility for this work.

Associated with the correlation committee is an executive secretary, Brother Antone K. Romney. Associated with him are three other dedicated men. They, together with the heads of the various teaching organizations, constitute the body found next, below the correlation committee on the chart I am trying to describe for you. This body is known as the all-church co-ordinating council. It is comprised of the members of the correlation committee and their associates (Brother Romney, Brother Reed Bradford, Brother Vaughn Hansen, and Brother B. West Belpap), the Presiding Bishop of the Church, the chancellor of the Church School System, the general superintendent of the Deseret Sunday School Union, the president of the Relief Society, the president of the Young Women's Mutual Improvement Association, the general superintendent of the Young Men's Mutual Improvement Association, and the president of the Primary Association, together with a secretary.

This group, representing the great teaching organizations of the Church, stand together as the all-church co-ordinating council to bring about the harmony of which Brother Lee spoke.

Operating under the direction of the all-church co-ordinating council are three groups or subdivisions which constitute what we have come to describe as executive planning committees, one for children, one for youth, and one for adults. One of the twelve serves as chairman of each of these committees, with a secretary in each—Brother Belpap for the children's committee, Brother Hansen for the youth group, and Brother Bradford for the adult committee. Associated on each of these committees are men and women of great ability, extensive experience in the Church, and proven devotion, who constitute respectively, planning organization for children, for youth, and for adults.

Now, working with each of these executive planning committees are three other groups, one tied to each of the

three. These are task committees, chosen from over the Church because of their experience, their devotion, and their ability. It is their assignment, and I think the word *task* fits the assignment, to review carefully the entire curriculum of the Church, past and present, to become acquainted with all courses of study and activity programs used now and used in the past. This is a tremendous undertaking. This study will become the foundation upon which will be built a program of co-ordinated study and activity for the entire Church in all the world, including all age groups.

I hope I have made reasonably clear the mechanics of the all-church co-ordinating program designed to further harmony and orderly sequence in the teachings and activities of the organizations of the Church.

Now, let me quickly review it as we proceed from the top—the First Presidency, the Council of the Twelve, the correlation committee, the all-church co-ordinating council, three executive planning committees each with a task committee of curriculum study, whose responsibility it is to dig and study and conduct research, out of which will come co-ordinated courses of study and programs of activities that will build testimony in the hearts of the Latter-day Saints from the day they are old enough to attend classes.

I desire in conclusion to say a word of appreciation for the magnificent service of those who have been called to serve on the various committees. Many have been released from positions of great priesthood responsibility including those of stake president and

bishop; men and women have been released from general boards to work quietly in the background to bring about this great work of correlation which shall bless the lives of the Latter-day Saints throughout the earth.

God bless them in their labors and bless us with a sense of appreciation for their devotion, I ask in the name of Jesus Christ. Amen.

Elder Richard L. Evans

President McKay, and my beloved brethren, it would be difficult to say in words how cherished is your fellowship in the priesthood. God bless you all, wherever you are.

You who have visited Seattle's Century 21 Exposition would perhaps have noticed in one of the scientific exhibits a moving meter which indicates the present population of the world, more than three billion, two hundred-eighty million, as I recall, with the clicking of a number, every second or so it seemed, as each additional newcomer arrives from eternity into time. It is a sobering sight to see—more than 3,280,000,000—all of them ultimately our responsibility, and many of them currently being added to the Church, each one to be taught (as well as all else), each one to be made to understand the purpose of time and life and eternity.

It is a sobering and a wonderful assignment. With the Church growing as it is, ever more widely over the world, it becomes apparent that it must more sharply focus its purposes, avoiding duplications and obvious unessentials, but doing what is essential, as to teaching

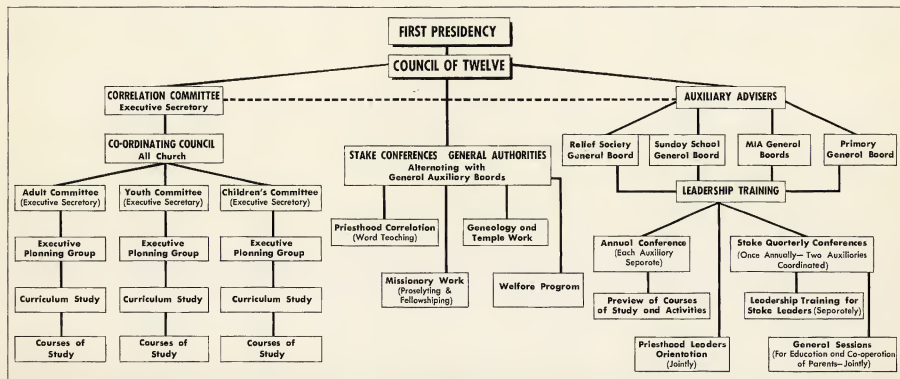
and training and activities and understanding. We have an obligation to see that our children, our youth, and all of us—and those who come to us by conversion—know what they ought to know. And it cannot be haphazard. This brings us to the question of the correlation of the curriculum.

Now, these dedicated groups, already referred to, who have been working so well so many months—former stake and general board members, members of bishoprics and stake presidencies, professional educators, and others—have arrived at a recommendation, which in principle the First Presidency has approved: that the gospel be taught as completely as possible at least three times during these three age levels of life: children, youth, and adults.

Within these major groupings there will be many minor groupings, taking into account school associations, social interests, priesthood ages, missions, marriage, and other factors.

The committees at work gratefully know that they are not beginning from nothing or from nowhere. Gratefully they know that they already have going activities and organizations, and revealed truth, and the priesthood of God, and the gospel, and the greatest organization on earth.

They know also that from decades and generations past there are priceless study courses and lesson materials already written, and, as reported to President McKay, and as I feel sure he has very much in mind, these task committees are reviewing all that has been written and used, all that is now being used, as well as seeking to determine the need for further lesson writing.



There is no presently defined limit as to how much we can enlarge or expand the curriculum. It is inclusive, but does not exclude the possibility of adding anything that should be in it. In general, it is proposed to preserve the traditions, names, influence, experience, objectives, and activities of the various organizations, but all to be directed through the priesthood and co-ordinated not only at the level of the General Authorities and general boards, but co-ordinated through the stake presidencies in the stakes and through the bishoprics in the wards, in a way whereby competition and inadvertent duplication will be avoided, and in such a way that each young woman and each young man will grow up with an opportunity to know what he needs to know, and to do what he needs to do, without overloading him or pulling him two ways at once.

Brother Lee has sometimes cited Oscar Kirkham, who said, "One Church, one boy, one program." May we give you an example of the necessity for correlation:

Some months ago when the latest missionary lessons were introduced, four organizations of the Church sincerely and properly desired to use them as lesson material. Had each organization done what it desired to do, some of the same young people would have been taught the same lessons four different times in the same season by four different teachers in four different organizations. You see we can get too much of a good thing!

The curriculum that is being worked on by these dedicated committees will not only prevent such duplication, but will assure the filling in of some areas that have been too thin. It appears that there may have been thick layers in some places, and great gaps in others. This is not a curriculum designed to create a shallow program, but one dedicated to cover uniformly deeper. There will no doubt be some changes of age groupings, and some reallocation of assignment, but the contemplated curriculum will include instruction, activities, and all proper wholesome interests on a broad base, having in mind the spiritual and cultural and mental and physical and social aspects of man.

The basic program for the various age groups will be made flexible enough to meet the varying needs and circumstances of individuals and of wards and stakes and branches and missions of different sizes and circumstances.

It is expected that the meeting schedule of the Church will be simplified.

As Brother Lee has indicated, the home and family will be considered in all programs that are developed for individuals or age groups.

May we quote from the minutes of one of the committee meetings: "We shall teach them not only doctrine and scripture, but also such things as the

Word of Wisdom, chastity, the Ten Commandments, the Beatitudes, reverence, good citizenship, good manners, and other things which will help them to become wholesome and gracious Latter-day Saints, with an understanding of the basic beliefs, of the ordinances of the gospel, prepared for missions, for success in vocational life, in marriage, and in church and civic affairs."

It is a wonderfully inclusive curriculum. I cannot imagine a father who would not be interested in all that pertains to his children, in all phases of life, and our Father in heaven surely is in us. An eminent thinker of our time has said that "the Church cannot afford to be interested in less than God is interested in. Religion has to do with everything."

"When you get the function of the priesthood fully defined," Brother Lee has said, "it is going to be comparatively easy for us to define where the MIA, the Primary, the Sunday School, etc., fit in. It will all fit into place with the program of the priesthood."

With it becoming more and more difficult to keep the balance of life, to keep the spirit of prayer and spirituality in public places, it becomes increasingly important that our instruction and activity and learning and lives be full and effective from the first influence of a mother's arms to the latest opportunity of life.

May God help us to know the gospel, to live it, to teach it to our children, and to share it with all others, I pray in the name of Jesus Christ. Amen.

Elder Marion G. Romney

President McKay, and brethren: As Brother Lee mentioned, I am to speak a few moments about the proposed priesthood correlation program.

Through a program of priesthood correlation, we bearers of the priesthood must increase our efforts to encourage, teach, and inspire the Saints to become "partakers of the divine nature," to use Peter's phrase, through obedience to the sanctifying principles of the gospel.

We are performing far below our potential in this matter. President Joseph F. Smith seems to have visioned the time when the priesthood would do much more than it has been doing. In his opening address at the April conference of 1906, he said:

"We expect to see the day, if we live long enough (and if some of us do not live long enough to see it, there are others who will), when every council of the priesthood in The Church of Jesus Christ of Latter-day Saints will understand its duty; will assume its own responsibility; will magnify its calling, and fill its place in the Church, to the uttermost, according to the intelligence and ability possessed by it. When that day shall come there will not be so

much necessity for work that is now being done by the auxiliary organizations, because it will be done by the regular quorums of the priesthood. The Lord designed and comprehended it from the beginning, and he has made provision in the Church whereby every need may be met and satisfied through the regular organizations of the priesthood. It has truly been said that the Church is perfectly organized. The only trouble is that these organizations are not fully alive to the obligations that rest upon them. When they become thoroughly awakened to the requirements made of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world." (*Gospel Doctrine*, pp. 159-160.)

Now, since President Smith made this statement fifty-six years ago, the Church has not only grown in numbers, but its programs and activities have multiplied. Many special committees—priesthood and auxiliary—have been set up and assigned particular functions. Many of these functions are rightfully the responsibility of the priesthood. Fellowshiping, for example, and working with inactive members of the priesthood, both Aaronic and Melchizedek.

With a view to correlating some of these activities, the First Presidency in 1960 asked the general priesthood committee to consider the problem and bring in a report and recommendations. Pursuant to this assignment, fourteen representative stakes were selected and since then have been experimenting with programs which they themselves have developed within certain prescribed guidelines. The brethren have been most co-operative and creative in this work. To them we express gratitude and thanks. The results have been encouraging.

Their plans and developed material are now in the hands of the all-church co-ordinating council. It is anticipated that a program will be perfected, approved, and presented at stake conferences to each stake in the Church during the last half of 1963, with the program to go into operation throughout the Church in January 1964.

Now, priesthood correlation, as we are using the term here, contemplates all that is now being done in ward teaching and much more. It unites under one undertaking many activities. It requires that attention be given to every member of every family, particularly to those who need special encouragement to live the gospel. It means much more than a perfunctory visit once a month. It includes:

(1) Periodic visits to every family by two priesthood bearers;

(2) Laboring with Melchizedek Priesthood bearers to build spiritual and temporal "strength";

(3) Laboring with inactive and over-

age members of the Aaronic Priesthood under 21;

(4) Activating and bringing into full church participation senior members of the Aaronic Priesthood and their families;

(5) Fellowshiping and bringing into full activity recent converts, new arrivals, and all inactive church members;

(6) Encouraging all parents and other family heads to maintain genuine Latter-day Saint homes in which are practised and taught the sanctifying principles of the gospel. It aims to bring all parents to a realization of President McKay's statement that "The character of the child is formed largely during the first twelve years of his life. It is estimated," said President McKay, "that in that period the child spends sixteen times as many waking hours in the home as in school and more than a hundred times as many hours in the home as in the Church. Every child is, to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents. . . ."

It is anticipated that priesthood correlation will include ward teaching, fellowshiping, activating inactive bearers in the priesthood, both Melchizedek and Aaronic.

It will be the responsibility of the two brethren who visit homes under the priesthood correlation program to familiarize themselves with the spiritual status of each member in every family assigned to them. It will be their responsibility to make sure that infants are blessed; that children are baptized at eight years of age; that boys are worthy and qualified to be ordained to the priesthood at 12 years of age and that they are so ordained; that they move through the grades of the priesthood in proper order; that candidates for marriage are properly taught the importance and sanctity of temple marriage and the church standards which will qualify them for it, to the end that they will be married in the temple.

It will be the responsibility of the two visiting brethren to know the available church activities for each family member and encourage him to avail himself of them—such activities, for example, as Sacrament meetings, stake conferences, and other ward and stake activities; activities provided by priesthood quorums, auxiliary organizations, the church educational system; genealogical and temple work, and so forth.

In brief, it is the hope that through priesthood correlation the responsibility which the Lord placed upon the elders, priests, and teachers at the time the Church was organized will be discharged. You will remember that in the revelation recorded in the 20th section of the Doctrine and Covenants, given in 1830 at the time the Church was organized, the Lord prescribed the duties of the elders, priests, teachers, and de-

acons. He there said, ". . . An apostle is an elder," so I assume that the responsibility placed upon the elder is borne by every member of the Melchizedek Priesthood. President Joseph F. Smith must have been of the same opinion because he said:

"Brother Charles W. Penrose is eighty-two years of age. I am going on seventy-six . . . and I want to tell . . . you that we are not too old to act as teachers, if you will call on us to do it, not one of us. . . . So long as life lasts, and so long as we possess ability to do good, to labor in the upbuilding of Zion for the benefit of the human family, we ought, with willingness, with alacrity to yield to the requirements made of us to do our duty. . . ." (*Gospel Doctrine*, p. 188.)

By some it has been thought that some of the directions given in the revelation referred only to ordained teachers. It would seem, however, that the responsibility has been placed upon every bearer of the Melchizedek Priesthood, and the priests as well as upon the teachers. For in the revelation the Lord says that the elder's calling is ". . . to teach, expound, exhort, baptize, and watch over the church; . . ." That's the responsibility of the elder (which as above explained includes all bearers of the Melchizedek Priesthood). Then the Lord says that it is the priest's duty to help him in certain activities—not the whole scope of the elder's responsibility, but he says it is the priest's duty to ". . . visit the house of each member, and exhort them to pray vocally and in secret and attend to all family duties. . . . And he is to take the lead of meetings when there is no elder present; . . ." And then he repeats, "And visit the house of each member, exhorting them to pray vocally and in secret and attend to all family duties."

"In all these duties the priest is to assist the elder. . . ."

And then the teacher's duty is to help also, but not in as wide a scope as the priest, but, "The teacher's duty is to watch over the church always, and be with and strengthen them;

"And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking;

"And see that the church meet together often, and also see that all the members do their duty." (See D&C 20:38, 42, 47, 49, 51-55.)

We hope to develop a program in this priesthood correlation through which all these responsibilities will be discharged. When we have seen that every member of the Church does his duty, we think we will be able to stand approved before the Lord.

This is a tremendous undertaking. It will take training of teachers. It will take a new determination. It will mean that every priesthood member will have to be a man of courage. Someone has

said that the courageous man finds a way and that the ordinary man finds an excuse. No man that holds the priesthood wants to be just an ordinary man.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. . . ." (*Ibid.*, 107:99-100.)

And again:

"Wherefore, [says the Lord] lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

"Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you;

"Taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked;

"And take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. . . ." (*Ibid.*, 27:15-18.)

In the name of Jesus. Amen.

Elder Harold B. Lee

President McKay, as I now come to announce the first tangible step forward that the Church will see on a church-wide basis, I am reminded of something you said when you came to the first regional meeting of the church welfare plan held in 1936 down in the old Pioneer Stake Hall where all the stake presidents of this area were called together. You sat through an hour or two of what must have been somewhat of a painful discussion of the details of beginning this far-reaching new welfare movement. You asked no questions, you made no comment, but at the conclusion you made this statement in something of a parable which I should like to apply tonight to this correlation movement.

"An engineer pulled his train into a station one dark and stormy night, and while the engineer was out oiling his engine and getting ready for the next run, a timid passenger left his place in the train and walked up to the engineer and asked, 'Aren't you afraid to pull your train out into the dark tonight, raining and storming like it is?' Without looking up, the engineer replied, 'I am not pulling my engine out into the dark tonight.' 'Why,' said the passenger, 'it's pitch dark outside the lights of the station. I should think that with the



responsibility of these four or five hundred passengers depending upon your handling of the train, you would be a nervous wreck."

"For an answer the engineer pointed up to the bright headlight and he said, 'Do you see that light up there? That throws out an intense white light a thousand yards ahead on the track. When I pull out of the station tonight, I will be running my engine only to the first circle of that light, a thousand yards away, and when I get to the outer circle of that light it will still be out another thousand yards in front of me. All through this dark night I will not be running in one foot of darkness all the way.'"

Then President McKay said, "Now, brethren, the first goal of this welfare program is October 1936, the first harvest time. That is the first circle of light. And when we get to October, the light will be out ahead of us, and I can promise you one thing, that all through this night of uncertainty when we are trying to establish the security of our people in a temporal way, this Church will be running in light of the revelations that come from God, all the way." We have seen that prediction completely fulfilled.

The first light that the Lord gave us as to how we should instruct his Church in all matters pertaining to his kingdom was given in that same revelation from which Elder Romney has read. It pertained to the holding of a stake quarterly conference, as we have come to know it. This is what the Lord said:

"Every elder, priest, teacher, or deacon is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him."

Then he added: "The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint; . . ." (D&C 20:60-61.)

That assignment to hold quarterly conferences with the elders of the Church was followed then by another pertinent instruction which impressed the need for the constant attendance of teachers that were to come from the headquarters of the Church to instruct, at the conferences, the elders of the

Church, which clearly indicated that the Lord intended that a stake quarterly conference was to be primarily a training school for leaders, as well as the Church membership generally. Note, now, this instruction which verifies that conclusion:

"It shall be the duty of the several churches, composing the church of Christ, to send one or more of their teachers to attend the several conferences held by the elders of the church." (*Ibid.*, 20:81.)

Repeatedly church members have asked as to how, with the rapid growth of the Church, the General Authorities could continue to keep contact with and to properly direct the work. To illustrate what some have posed as a difficult administrative hurdle: in the twenty-one years since I became a member of the General Authorities, we have increased 222 stakes and about twenty missions more than we had when I became a member of the Council of the Twelve. This means that when multiplied by four conferences in each stake each year, that we are now having just short of 900 more stake conferences to hold generally than we were holding twenty-one years ago. Hence, the question as to how the General Authorities were going to keep contact with the stakes of the Church being multiplied at that rate and likewise keep a close supervision of the missions.

In a revelation to President John Taylor the Lord answered that question, and you will note how clearly he said it:

" . . . Let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work. Fear not and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed . . . (I want you to mark that) . . . through the channels that I have appointed, everything that shall be necessary for the future development and perfection of my Church, for the adjustment and the rolling forth of my kingdom, and for the building up and the establishment of my Zion, for ye are my Priesthood and I am your God." (B. H. Roberts *Seventy's Course of Theology*, vol. 1, p. 10.)

We who are working closely together in the development of a more effective correlation have had the unmistakable

evidence of divine direction through the channels by which the Lord told President John Taylor he would reveal himself and the development and the rolling forth of the work of the Lord. Now to understand what we mean by that you have but to kneel with President McKay in our council meetings and to hear him pray with a fervor that thrills every man of the council who kneels with him, "Heavenly Father, keep the channel of communication open between thee and us."

The relationship of the expanding organization and development of the correlation courses of study of the auxiliary organizations as explained by Elder Hinckley and Elder Evans have been done through the all-church co-ordinating council which is comprised of the heads of all the auxiliaries, the Presiding Bishop, and the administrator of the church school system.

We have now gone forward as the brethren have explained in consultation with the all-church co-ordinating council together with four members of the twelve and executive secretaries which make up our research staff. It is now becoming increasingly clear that not only the "what" to teach in the curricula of the Church is important in the co-ordinating of courses of study and the activity programs of the Church, but it is just as important, and, in fact, going hand in hand must be the "how" of leadership training in stakes and missions.

Keeping in mind what the Lord has clearly instructed as to leadership training in the stake conferences every three months, the light of spiritual guidance as to the next steps ahead begins to break through.

The first step in this new development came last spring when the Presidency and the twelve decided that beginning in 1963, General Authorities would attend only two of the stake conferences annually in each stake. At the same time President McKay warned of the importance and the absolute necessity of the General Authorities having the conduct for all stake conferences under their close supervision.

From the first announcement of the new correlation program, there has been constant inquiry made as to where the general auxiliary boards were to function, and always, with our limited view at the beginning, we answered, "Well, when we get to that problem, the answer will come." Now the answer has come. Beginning with 1963, alternating with conferences attended by the General Authorities, general auxiliary board representatives will be assigned by the First Presidency to attend these other two stake conferences each year.

For the conferences during the first half of the year, one representative from the Relief Society and one from the Primary general board will go to each stake conference as assigned. During

the last half of the year, alternating with quarterly conferences attended by the General Authorities, one representative from the Sunday School and one from the MIA general board will attend the stake conferences as assigned by the First Presidency.

The general plan for these conferences attended by the general auxiliary board representatives as is now being formulated will be something like this: These quarterly conferences attended by auxiliary board representatives will take the place of what have been called the annual conventions heretofore held by each general board in each stake or on a regional basis. There will be no such annual conventions in this new conference program. Instead, the quarterly conference, where general board representatives attend, will take the place of these annual auxiliary conventions.

The emphasis now at these conferences attended by general board representatives will be on leadership training and not on curricula presentation. The introduction of courses of study and the activities for the coming year by each auxiliary will be, hereafter, announced and developed at the annual conferences held by each auxiliary at church headquarters—June conference for the MIA, then for the Primary, Relief Society, and Sunday School conferences on schedules as followed in the past.

Now, to give you some idea of the suggested schedule that will be followed at these stake conferences attended by the auxiliaries, and this is just a rough sketch of how it may work:

On Saturday morning each auxiliary representative, beginning probably about 9:00 o'clock, will begin a series of training sessions and problem discussions with their respective organization leaders separately, and they will carry out a predetermined program which has been worked out in consultation with the advisers to each auxiliary; these advisers, of course, being made up of members of the twelve and then approved by the Presidency and the Twelve. Toward the evening and probably about 7:00 o'clock on Saturday, both auxiliary representatives will then meet with stake and ward priesthood leaders, the stake presidency, probably, the high council, and ward bishops, and there in that meeting these two auxiliary representatives will present to priesthood leaders, a predetermined and approved program of instruction and explanation. This meeting will be presided over by the stake president.

On Sunday, at both general sessions held at 10:00 am and 2:00 pm, both auxiliary representatives will attend and will participate in both sessions as a team, so that now as they come to you instead of presenting their program as separate and sometimes unrelated and uncorrelated units, they will come to you, for example, in the first of these conferences in 1963, the Primary rep-

resenting the children's program and the Relief Society representing the mother's program. How much more important will this kind of teamwork so presented mean to the church membership as both mother and child programs are related to each other.

They will carry out a program and demonstrate the harmony of the auxiliary programs as they relate to the priesthood and the home. This kind of meeting with the whole church membership in the general sessions will give the auxiliary representatives the opportunity to meet the maximum of the total stake membership and to impress the essential co-operation between the auxiliary organizations, the priesthood, and the home.

While both auxiliary representatives will participate in both sessions, one session might feature, for example, in the case of the Relief Society and Primary, the Singing Mothers who could be assigned the music at one session and the primary children singing chorus at the other session. At both these sessions the stake president will preside.

At the other stake conferences attended by General Authorities during the first half of the year, the missionary work and the welfare program will be stressed. It is likely that representatives of these two phases of the work may be assigned to accompany the visiting General Authority. That organization and the details thereof have yet to be announced.

	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
A	General Authority Missionary Welfare	Auxiliaries Relief Society and Primary	General Authority Priesthood Correlation (Ward Teaching) Genealogy	Auxiliaries Sunday School and MIA
	Auxiliaries Relief Society and Primary	General Authority Missionary Welfare	Auxiliaries Sunday School and MIA	General Authority Priesthood Correlation (Ward Teaching) Genealogy

At the conferences during the last half of the year, attended by General Authorities, the priesthood correlation or the enlargement of ward teaching as Elder Romney has explained it and genealogical and temple work will be stressed. It is conceivable that a program of training and instruction in genealogical work might be considered through the whole of Saturday, just as the program of the auxiliaries will be developed, if they so desire. It is also likely that representatives of these two phases of vital church programs may be assigned to accompany the visiting General Authority.

Thus you see that every phase of the Lord's work will receive attention, with a full correlation of courses of study and activities and with stress being placed on the training of and the instruction of local stake and ward leaders.

One concluding thought, and may I say, something of a testimony—President

McKay sometime ago in talking to the Presidency and the twelve, urged us to give time for more meditation so that we could tune in with spiritual forces that we had a right to and should expect to direct us in our work. He said, "The best time for me is early in the morning when my mind and body are rested. But when the inspiration comes, and it can come just as clearly as though you were taking down a telephone and dialing in for information; when the Lord tells you what to do, you have to have the courage to do what he instructs you."

It is that, President McKay, which has been one of the most humbling experiences of this last year. Under your assignment, I bear humble witness to the Church I have sought that with all the faith I could muster, I have implored the Lord. Sometimes the startling nature of my assignment has required courage almost beyond my strength. I come to you tonight subdued in spirit, I come to you with a sincere witness that the Lord is revealing and working through channels that he has appointed. Don't you ever let anybody tell you, the membership of the Church, that the Lord is not today revealing and directing and developing plans which are needed to concentrate the entire forces of this Church to meet the challenge of the insidious forces at work to thwart and to tear down and to undermine the church and kingdom of God.

I bear you my solemn witness that I know that God is directing this work today and revealing his mind and will. The light is shining through, and if we can get the priesthood now to come alive and to put into full gear the full strength of the priesthood, we shall see some of the most wonderful developments and some of the greatest things happen to the forces which the Lord can set in motion that we have ever known in this dispensation.

God help us and help me, President McKay, that I will not fail in the assignment which you have given to me, and may we all be so close to the veil that forces beyond sight can be near us to comfort us, to guide us, and when we would be weak and almost to fall, that we might not fail in the responsibility which the Lord has given to us, I pray and bear my solemn testimony, in the name of the Lord Jesus Christ. Amen.

MAGNIFY YOUR CALLING

*President Hugh B. Brown
of the First Presidency*

My dear brethren of the priesthood, both you who are assembled in this great auditorium and you out there in the various chapels and meeting places of the Church, it is a thrill to be with you and to be aware of you, to be associated with you.

I am sure you have all been inspired and challenged by the presentation that has been made by four members of the Council of the Twelve tonight who are laboring under the direction of President McKay in formulating a program for the future benefit of the Church.

You will have noted, as I did, that the great emphasis placed by each of these speakers was on teaching.

Some years ago when I was at Brigham Young University, an educator, a doctor of philosophy from another state who had spent a week on the campus as a visitor and part-time instructor, was sitting next to me at a banquet. Just before he was to leave he said, "I have visited many campuses in my lifetime, and I have seen some wonderful young people, but I wish you would tell me what it is you have here which seems to instill in your young people a burning desire to get an education. I have discovered here an enthusiasm for education that I have never seen before. In fact, it seems to me very close to religious zeal." He asked me to explain it.

I tried to do so by saying, "It is religious zeal because education is part

of the gospel of Jesus Christ as we understand and proclaim it. We believe that a man is saved in the kingdom of God no faster than he gets knowledge, that he cannot be saved in ignorance. We believe that the glory of God is intelligence, and that every man's glory will be determined by the quality and degree of his intelligence."

He said, "That answers my question, and I'm glad to know that education is a part of your religion."

So tonight these brethren have emphasized the importance of gaining a knowledge of and teaching the gospel. Now, as has been mentioned, as the Church grows, develops, increases—and it is increasing very rapidly—we need more teachers, better organization, and more dedication.

When I visited the Air Force Academy in Colorado Springs sometime ago, I stood before a monument of a falcon with spreading wings. At the base of the monument I read these words: "Man's flight through life is sustained by the power of his knowledge." I was much impressed. This came from the academy where thousands of young men are preparing for flight through air and possibly through space. But it is a challenging thought to all of us that our flight through life will be sustained by the power of our knowledge. Then if you add to that thought the LDS concept that man's standing before God

will depend upon his knowledge, his education, his understanding of the gospel of Christ—in short, his intelligence, you will see the wisdom of tonight's emphasis on education. I am wondering whether any man could possibly be happy in the presence of God unless he himself is intelligent, for, as God's glory is intelligence, only to the degree that we achieve intelligence will we be able to stand his glory.

Recently I was in Alaska and visited the base of the interceptor squadron where many of our men are on twenty-four-hour-alert, on guard for all of us and ready to defend us. I saw over the door of the alert room these words: "Only the spirit of attack borne in a brave heart will bring success to any fighter aircraft no matter how highly developed the aircraft may be."

"Only the spirit of attack borne in a brave heart . . ."—of course, the efficiency of the aircraft is important, but unless the pilot at the controls has the spirit of his mission and the courage to carry out his assignment, it matters not how efficient his craft, he will be vulnerable.

So, brethren, it depends upon us individually as leaders—pilots if you will—how successful our stakes, wards, branches, and missions will be in building the kingdom. The individuals who are charged with the responsibility of leadership must first, themselves, become

PRIESTHOOD AND PERFECTING THE SAINTS

President David O. McKay

While Elder Lee and the other members of the twelve were presenting the outline of the great correlation work now in preparation, a passage of scripture came to my mind, which I shall quote, if I can, which will summarize the purpose of all this work:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edify-

ing of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: . . ." (Eph. 4:11-13.)

That is what these brethren have in mind. That is what you brethren of the priesthood, assembled in these vast congregations tonight, have in mind, because you are servants of the Most High, and he has given you the responsibility

of perfecting the Saints, of working in the ministry, for edifying the Saints of God, and the object is the perfecting of the individual.

There are many who are working tonight in positions who are sometimes discouraged. They may be in a bishopric, some may be in the presidencies of stakes, some may be in the presidencies of quorums, some deacons who feel, "Well, I am not doing anything." Teachers who are asked to go ward

"YE SHALL NOT FEAR"

*President Henry D. Moyle
of the First Presidency*

At our April conference in 1960, I called attention to the need we had for missionaries, that we would like at least to double the force that we then had. At that time twenty-five percent of our young men eligible were going on missions—6,000 of them. I come to you tonight with my heart filled with gratitude to express to you the deep appreciation of the brethren of the fact that tonight we are on the verge of

having those 12,000 missionaries in the missionfields throughout the world.

We are realizing approximately fifty percent of our potential rather than twenty-five percent, and just as we needed more missionaries in April of 1960, we need more tonight. We had fifty missions at that time, we now have seventy, either in existence or in immediate contemplation, and all of these missions are calling for young men and

young women and couples to go out and to preach the gospel to the peoples of the world who are waiting for our message.

Recently I found in a book of the seventeenth century, written by a Sir Walter Moyle, who may or may not be one of my progenitors—I think in light of this great program that Brother Lee and the brethren have presented tonight, and in light of the fact that the work of the ministry becomes more and more

informed in these various departments to which reference has been made, and then see to it that all in their jurisdiction are properly instructed.

President John Taylor said on one occasion, speaking to the brethren of the priesthood: "If you do not magnify your callings, God will hold you responsible for those you might have saved, had you done your duty."

This is a challenging statement. If I by reason of sins of commission or omission lose what I might have had in the hereafter, I myself must suffer and, doubtless, my loved ones with me. But if I fail in my assignment as a bishop, a stake president, a mission president, or one of the General Authorities of the Church—if any of us fail to teach, lead, direct, and help to save those under our direction and within our jurisdiction, then the Lord will hold us responsible if they are lost as the result of our failure.

I read again the other day from Matthew what Jesus said about the two sons and their father:

"... what think ye?" said the Master. "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard."

"He answered and said, I will not: but afterward he repented, and went."

"And he came to the second, and said likewise. And he answered and said, I go, sir: and went not."

The Savior said, "Whether of them

twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.—speaking undoubtedly of those who said they would go and did not do it. (See Matthew 21:28-31.)

This is, I think, one of the greatest challenges to the men holding the priesthood. The Lord has said to all of us, "Go and serve in my vineyard," and every one who has been ordained to the priesthood and set apart for his calling has said, "I go," but some go not, and others weary when the day is yet young.

Our challenge tonight then, in support of what has already been said, is that in every ward and stake, mission and branch, in every part of the Church, in all the auxiliaries, we join unitedly and enthusiastically to make the labors of these brethren and those associated with them successful in this great continuing movement for instructing and saving the members of the Church. We are doing a lot in the mission fields, but there is a lot to be done here at home.

Some may feel that in some far-off part of the Church there is not much hope. Sometimes we say, "Well, if you could send us a General Authority more often, we would be more inspired." The Church is getting too big, as Brother Lee has explained, for the Gen-

eral Authorities to attend all of the conferences.

I am reminded of what happened to a captain of a ship down in the South Atlantic. He had run out of fresh water. His crew were athirst. Another ship hove in sight, and he signalled, "Send us water," and the signal came back, "Let down your buckets, there is fresh water all around you. You are in the Gulf Stream." They let down their buckets and found it was true. They had not realized that the course of the Gulf Stream, driven out into the briny deep, had maintained its virtues, so to speak. They were able to save themselves by that which was all around them, yet they did not know it.

Brethren, there is available to you wherever you are, the blessings, the opportunities, the privileges of teaching the gospel of Christ, if you will let down your bucket into the Gulf Stream of the Holy Spirit which is everywhere.

God help us to do our duty, to be equal to our task, and when we say, "I go," let us be true to the promise that is implied and stay until the end of the day, that when the time shall come that we shall be released from this part of our labors and we go on to greater labors, we may be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith;" (2 Tim. 4:7). This I pray in the name of Jesus Christ. Amen.

teaching sometimes feel they are incompetent, inadequate to teach. The plans that have been outlined today for you will be an aid no matter what position you may be holding, and you who feel inadequate, particularly the young boys who hold the office of teacher, when you go into the home of a man of the priesthood, and you feel inadequate to do your duty, remember this, given by a nonmember of the Church, but it contains encouragement:

"Who does his task from day to day
And meets whatever comes his way,
Believing God has willed it so,
Has found real greatness here below.

"Who guards his post, no matter where,
Believing God must need him there,
Although but lowly toil it be,
Has risen to nobility.

"For great and low there's but one test:
'Tis that each man shall do his best.

Who works with all the strength he can
Shall never die in debt to man."
(Edgar A. Guest)

God bless the priesthood of the Church of Jesus Christ throughout the whole world. They are called to serve; to serve the members of the Church, and to serve the world by preaching the everlasting gospel. May the Lord guide us, inspire us, never leave us alone, I pray, in the name of Jesus Christ. Amen.

intense day by day, and if we fulfil our callings, we shall of necessity be more and more diligent, that what Mr. Moyle said has a present-day application, in spite of its antiquity.

He writes: "I think our success and salvation depend largely on how well we can eliminate idle moments from our lives and dedicate ourselves to hard work, which is impossible without effort and concentration."

I have had the feeling for a long time that we are unduly influenced by fear. I think for the most part the priesthood of the Church believe themselves to be courageous. I am sure that we have not entirely overcome fear. I am very much impressed with the statements that Elder John A. Widtsoe of the Council of the Twelve made at an annual general conference in April 1942:

"Fear which 'shall come upon every

man,' is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the

heart of victors as of the vanquished.

"As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The latter-day Saints have a divinely assigned world mission so

great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned his people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth,

therefore, they who are engaged in the Lord's latter-day cause, and who fear, really trust man more than God, and thereby are robbed of their power to serve.

"The key to the conquest of fear has been given through the Prophet Joseph

Sunday Morning Session, October 7, 1962

LOOK TO GOD AND LIVE

Marion G. Romney of the Council of the Twelve

My beloved brothers and sisters and friends, seen and unseen: My spirit is subdued by the potential of this occasion. There must be eight thousand of you within my vision, and I am advised that the radio and television audience is worldwide and may be numbered in the millions. If I thought of you in mass, I should be overwhelmed. But I am not thinking of you in mass. I want the relationship between each of you and me to be a personal one, for I bear a divine message of the greatest significance to each of you. Fully accepted, it will bring to each of us the abundant life of which Jesus spoke. Widely accepted, the rivalry and contention among nations would cease and peace would flow down as dew from heaven upon all the peoples of the earth.

This great consummation will be realized when and only when men catch the meaning of and live by the full implication of Paul's great statement in his sermon on Mars' hill:

"God that made the world and all things . . . dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

"That they should seek the Lord, . . . and find him, though he be not far from every one of us:

"For in him we live, and move, and have our being; . . . For we are . . . his offspring." (Acts 17:24-28.)

I have chosen for my text Alma's final charge to his son Helaman—" . . . look to God and live." (Alma 37:47.) Alma, an American prophet-statesman, was speaking about 93 BC. He was well qualified to give this charge because he had experienced the consequences of running counter to it, and he had enjoyed the blessings of obeying it. Through terrifying suffering he had learned that the penalty for not looking to God is pain and death. Through a subsequent life of righteousness he had learned that the reward for looking to God is fullness of life.

He had learned from the records of the people who had inhabited America between 2200 BC and his own time that they had been utterly destroyed in a fratricidal war resulting from their re-

fusal to "look to God."

He had learned from the history of this vanished race the word of God to their prophets, the word of God to the prophets of his own people, and from revelations to himself and from his own experience, that the only way his people could escape the fate of their predecessors was for them to look to God.

As chief of state he had learned the limitations of civil government and the inability of political power to bring the abundant life or the perpetuation of civilization. So sure was he that his people, if they would live, must look to God that when he saw them departing from the ways of God, he relinquished his office as chief of state " . . . that he himself might go forth among his people, . . . [and] preach the word of God unto them, to stir them up in remembrance of their duty, and that he might pull down, by the word of God, all the pride and craftiness and all the contentions which were among his people, seeing no [other] way that he might reclaim them [from their wickedness]. . . ." (Alma 4:19.)

It was against this background that Alma so earnestly sought to impress upon his sons the message of our text—" . . . look to God and live."

Six thousand years of human history attests to Alma's wisdom. Every chapter thereof teaches that the uninspired wisdom of men cannot build a lasting stable civilization nor bring peace and happiness to individual men. All the evidence teaches that if man would live abundantly and preserve his civilization, he must look to God. Generation after generation has learned through sad experience that " . . . cursed is he that putteth his trust in the arm of flesh. Yea, cursed is he that putteth his trust in man. . . ." (2 Nephi 4:34.)

Nor are the prophets the only ones to be persuaded that "Except the Lord build the house, they labour in vain that build it: . . ." (Psalm 127:1.) Josephus, for example, introducing his *Antiquities of the Jews*, says that: "Moses, our legislator, . . . deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature. . . . [Nor did Moses think that] any thing he should write [would] tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, . . . [He there-

fore] did not begin the establishment of his laws after the same manner that other legislators did; [i.e.,] . . . and I am still quoting from Josephus, "upon contracts and other rites between one man and another, but by raising their minds upward to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth . . . when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it: . . ." (*The Works of Josephus*, pp. 38-39.)

In an exhaustive treatise on *The Good Society*, a modern author, Hugh Evander Willis, A.B., A.M., LL.B., LL.M., LL.D., Professor of Law, Emeritus, Indiana University, concludes that the best and only remedy to the present problems and the establishment of a good society is "the religion of Jesus." He makes a great point of the fact that the only motive strong enough to induce men to exercise that self-control required by the religion of Jesus is love. "Jesus," he says, "proposed," (he uses the word *proposed* because he does not accept Elohim and Jesus as actually Father and Son.) "to extend this love to the entire human race through teaching [not as a fact, mind you, not as a reality, but as a device] the fatherhood of God and the brotherhood of man."

Here we have an author who is so convinced that men must look to God in order to live in a good society that he deems it necessary to teach the fatherhood of God and the brotherhood of man even though he does not believe it. The hope for a good society of this man and millions of professing Christians and other men of goodwill who adopt this thesis is doomed to failure.

The world crisis we now face is upon us precisely because men have been and now are seeking the abundant life, for men, and peace among nations—the fruits of looking to God—by preaching the doctrine of the fatherhood of God and the brotherhood of man without actually believing them. Of such, the Lord says, " . . . they draw near to me with their lips, but their hearts are far from me. . . ." (Joseph Smith 2:19.)

The fatherhood of God and the brotherhood of man, taught as mere devices, never have and never will, worlds without end, promote in men the love which inspires transforming self-control. The one and only motive

Smith," Brother Widsöe continues. "If ye are prepared ye shall not fear." (D&C 38:30.) That is a message from the Doctrine and Covenants, and Brother Widsöe says in conclusion, "That divine message needs repeating

today in every stake and ward. Are we prepared to surrender to God's commandments? . . . If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our prepara-

tion by righteous living, such as should characterize Latter-day Saints."

God bless us to eliminate fear and to meet every challenge which the priesthood of God places upon us, I pray humbly, in the name of Jesus Christ. Amen.

strong enough to do this is a divinely given, moving, living witness that God is our Father and that Jesus is his divine Son, our Redeemer.

The need for us to look to God, however, in order to live is inherent in the very nature of man and his environment. It is not founded on arbitrary command but on universal law. Happiness, joy, peace, salvation, and every other component of the abundant life for men and peace among nations, are attained by obedience to the laws upon which they are predicated. They can be had in no other way. God's commands but prescribe those laws.

Mortal man is a dual being, a spirit child of God tabernacled in a physical body. Endowed with agency, he is placed here in mortality between opposing forces. The influence of God on the one hand inspires, pleads, and urges him to follow the way of life. On the other hand is the power of Satan tempting him to disbelieve and disregard God's commandments. The consequences of his choices are of the all-or-nothing sort. There is no way for him to escape the influence of these opposing powers. Inevitably he is led by one or the other. His God-given free agency gives him the power and option to choose. But choose he must. Nor can he serve both of them at the same time, for, as Jesus said, "No man can serve two masters: . . . Ye cannot serve God and mammon." (Matthew 6:24.)

"To every man there openeth
To every man there openeth
A way, and ways, and a way,
The high soul climbs the high way
The low soul gropes the low.
And in between, on the misty flats
The rest drift to and fro.
And every man decideth,
The way his soul shall go."

(John Openham)

All men may, if they will, choose the way, the high way, for God endows every man that cometh into the world with agency and a sure guide—a guide which will lead him unerringly through the world if he will but hearken to it. Listen to this sublime assurance:

" . . . the Spirit," meaning the Spirit of Christ, "giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

"And every one that hearkeneth to the voice of the Spirit cometh unto God,

even the Father.

"And the Father teacheth him of the covenant, . . ." (See D&C 84:46-48) that is, of the gospel of Jesus Christ which he has restored to the earth in these last days for the salvation of the whole world.

You see, my beloved brethren and sisters, whoever you are, wherever you are, into whatever circumstances you are born, the Spirit of Christ attends us and, until we reject it, prompts us and encourages us to noble and high endeavor.

The covenant, the gospel, which you will learn through the servants of God, tells us how to look to God. There are three requisites:

A true concept and knowledge of God;
A knowledge of his commands; and
third, obedience to those commands.

That man might have this true concept and knowledge of him, God has, through the ages, repeatedly revealed himself. He revealed himself to Adam, to Abraham, to Moses. Christ was God's revelation of himself to men in the Meridian of Time. For the benefit of us who live in this day he revealed himself to the Prophet Joseph Smith, Jun., in the spring of 1820 in Palmyra, New York.

Just as he revealed himself anew in each dispensation, so has he as often restated his commandments. He restated them for us of this day also through the Prophet Joseph Smith.

The Old Testament contains commandments God gave through the prophets to ancient Israel. The New Testament contains those given in the Dispensation of the Meridian of Time. The Book of Mormon contains the commandments delivered by the Savior to the ancient inhabitants of America. The Doctrine and Covenants is a compilation of commandments which the Lord gave to the Prophet Joseph Smith. They contain the instructions from which we learn how to look to God today. They were given "for the sake of the whole world" and are binding upon all of us. From them we learn whom to worship and how to worship and the course to take in order to escape the calamities which God sees coming upon the inhabitants of the world.

"For [said he] a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

"Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified." (D&C 5:19-20.)

And, on the other hand, the Lord promises that if we will repent, look to him and keep his commandments, he will fight our battles, destroy our enemies, and prosper us in the land; that we shall be a free people, and he will be our King and our lawgiver.

With the perfection of Telstar we have the means for instantaneous worldwide communication. Sobered by this awesome facility, someone has commented, "Now that we have the means, what do we have to say?"

From what we have already said it is clear that The Church of Jesus Christ of Latter-day Saints is ready with the answer, for it has been commissioned of heaven to carry the divine message of the restored gospel of Jesus Christ to every nation, kindred, tongue, and people, to every living soul—a message delivered, in part, by God himself—delivered in full by him, his Beloved Son, and other heavenly beings to the Latter-day Prophet for the salvation of all who live in this day.

A message that God the Father and Jesus Christ his Son, our Redeemer, live; that they are within our reach, seeking to guide and direct and give us light and life; a message containing the true concept and knowledge of God and a restatement of his commandments to men; a message which, if believed, will give us the power to keep the commandments which will bring to each of us personally, my beloved brothers and sisters, whoever you are, wherever you may be, whatever the circumstances in which you live—the abundant life, which is peace of mind and comfort of soul; a message which, if widely accepted, will bring peace and goodwill among all nations!

We Latter-day Saints have learned the facts of this message from the words of the modern prophets. We have learned of their truth, for ourselves, however, by personal revelation to each of us. In the same manner, you may obtain like witness by taking the course which leads to it. I testify to you that I do know that the message we bear is true, and I plead with you and all men everywhere to come—look to God and live.

That it may be so, I humbly pray in the name of Jesus Christ. Amen.

THE CHANGE IN JUAN FULANO

A. Theodore Tuttle

of the First Council of the Seventy

My dear brothers and sisters, I am grateful to have this opportunity of meeting with you on this inspiring occasion. I bring you greetings from the seven mission presidents and the members of the Church and missionaries of South America, and since these proceedings are being beamed to distant places, I send greetings to all of you, everywhere.

Several years ago I was in Banff, Alberta, Canada, eating at a restaurant in company with my wife. As we went to pay the bill, the Greek proprietor commented on what he called her "classic Grecian profile" and engaged us in conversation. Learning that I was a churchman, he suggested a bargain. "I will pay for your dinner," he said, "if you can tell me what is the greatest thing in the world." I counseled with my wife and replied, "Love is the greatest thing in the world." "You pay for the dinner, my friend," he said. "Love is not the greatest thing in the world. It is hope."

Then briefly he related how he had lost his business, his money, his friends, his family, everything that he loved; all that he had left was hope. Hope had saved him and sustained him when all else had been lost.

For the past fourteen months we have lived in South America in the midst, as it were, of great turmoil and trouble. We have seen frequent political and factional upheavals. In my travels up and down that broad land, I have contacted literally thousands of people who

live without sufficient to eat or wear, whose lives are equally spiritually starved and worse still, who live without hope.

However, I know a man who is different. He has hope. He is typical of a remnant of over 25,000 other members of the Church in South America. I shall call him Juan Fulano. He lives in a little modest home with his aged father and mother and his wife and five small children. He is a mechanic by trade and works in a garage six days a week for ten hours a day.

It has been interesting to note how great world politics affect his whole existence, his country, his home, his job, his children. Juan used to be like so many of his countrymen. He worked and ate and drank and slept and lived without hope of anything better. He attended church only seldom, if ever; though his wife went more frequently. He had no faith in God or man and was intemperate in his habits. He worried about the possibility of war, was upset by the turmoil in his government, and had little use for his fellow men.

However, in Juan Fulano, I saw peace take root and grow. No longer is peace an abstraction to me. Juan Fulano's whole life has changed, his home, his job, his children, he, himself. Juan now has faith. He has drawn close to his Heavenly Father. He prays now and finds not only comfort and solace, but also answers to his worthy petitions. He has repented, changed. He is now

sensitive to the spiritual values in life. Juan has been baptized by immersion for the remission of his sins by those who hold authority and has had hands laid upon his head to confer upon him the gift of the Holy Ghost which is leading and will lead him into all truth.

In addition he has received the priesthood of God and has been ordained an elder. He now not only attends church regularly but is the presiding authority in his local church branch. He is releasing the potential he has for leadership and service. He is not the same man that he was eight months ago when two servants of the Lord found him and taught him the gospel.

The gospel of Jesus Christ is designed to bring peace to the earth. To many this may seem only an idle dream—impossible, Utopian. Others have good cause to say, "But Christianity has failed. We have not had peace in nineteen hundred years. Instead the church has even waged so-called 'holy wars.'"

May I remind you, however, that these churches have not been the Church of Jesus Christ. He is the head of none of these man-made churches. His authority to administer his gospel was lost to the earth shortly after the second century AD according both to prophecy and to fact. It was necessary for God the Father and his Son Jesus Christ to appear in the year 1820 to Joseph Smith and restore the true knowl-

HE KNOCKS—WE OPEN THE DOOR

Robert L. Simpson

of the Presiding Bishopric

My dear brothers and sisters, how grateful I am for this opportunity of attending this glorious conference. I do not know when I have felt a more generous outpouring of the spirit of our Heavenly Father. Would it not be wonderful if the world's problems and differences could be solved and decided under such a feeling of unity and warmth as we find here this morning? I pray to my Heavenly Father that the expressions of these few minutes will be a direct reflection of the testimony that I feel in my heart.

Living in this jet age of accelerated pace and challenge causes serious reflection on some fundamental issues. We might ask ourselves a few basic questions; for example, "How can precious time and energy be spent most profitably?" "What comes first?" "To what shall we turn our hand next?" "Does a loving Father really dwell in the heav-

ens?" These all-important questions have been asked by practically every person who has ever lived. Sometimes we avoid dedicating ourselves to the direction that common reason tells us to be right until a circumstance forces the issue. I shall never forget a thought-provoking experience that came to me at the outbreak of World War II, and I would like to share it with you briefly:

The British Empire had just declared war on the Axis powers. At the time I was a missionary in far-off New Zealand, and that country was busily engaged in adjusting itself to wartime footing. Various projects were launched by the government in an attempt to make the people sense the seriousness of their situation. One beautiful morning I was walking with my companion down the main street of New Zealand's largest city, when our attention was captured by a group of low-level bombers approach-

ing rapidly over the city. Their markings were indistinct, and we thought to ourselves "Might this be the enemy?" Just at that moment the bomb bays began to open up. It was a very ominous sight. Then, what appeared to be bombs were released from the bomb bays and everyone stood transfixed. Everyone stood in amazement, and was very much relieved to see that these would-be bombs disintegrated into thousands of leaflets, fluttering down over the city.

Being tall, I was one of the first to reach a falling pamphlet, and bringing it quickly into focus, my companion and I read this brief but startling message: "If this were a bomb, where would you be?" Now, brothers and sisters, you can be certain that our thoughts were very serious on that occasion, and I want to tell you that the gospel of Jesus Christ and its importance to mankind seemed

edge of God and to call him to be a prophet. It was necessary to establish and empower The Church of Jesus Christ of Latter-day Saints to teach and administer the ordinances of his gospel. Since 1830 this Church has grown in strength and power for righteousness in the earth. It can and will achieve its ultimate purpose of bringing peace.

But peace is not easily obtained because *peace is rooted in righteousness!* It grows not in the soil of sin or in indifference to the Spirit of God. It occurs not by edict or force. It comes by voluntary change in the heart of man.

Obedience to divine law and righteousness precede, not follow peace. Peace comes not as an endowment or gift. Like happiness it is ultimately obtained not by working or seeking for it, per se, but rather it comes as an outgrowth, a by-product, as it were, of righteousness. It comes as a blessing to those who are righteous.

The fear of such things as an atomic war is a misunderstanding of the destructive force which causes war. It did not take nuclear physics to destroy the Nephites who lived on this continent fifteen hundred years ago. The destructive power was sin and disobedience to divine law. The weapons used were bows and arrows. Today the destructive power is sin and disobedience to divine law. The weapons differ somewhat but accomplish exactly the same end.

If we are wicked, we have cause to

fear every weapon. If we are righteous, we need fear nothing.

Juan Fulano has peace in his heart today, not because he sought for peace but because he sought to obey divine law; because he obeyed the fundamental principles and ordinances of the gospel of Jesus Christ. So it is with all men, if they would have peace. It begins with, first, faith in and acceptance of the Lord Jesus Christ; second, repentance and a firm resolution to keep the commandments God has given to his children; third, baptism by immersion for the remission of his sins; and fourth, laying on of hands for the gift of the Holy Ghost.

Acceptance of and conformance to these simple basic requirements opened the door for Juan Fulano and started him on his way to perfection and peace, and so it will do for every man: the John Does, the Hans Nelsons, the Taki Yomomatos, the Ivan Moscovitchs, and the Benny Tall-Mountains.

If this formula seems too simple to establish peace, may I remind you that this very gospel, the observance of these basic, identical principles have brought righteousness and peace to the earth in times past.

The Book of Mormon, a sacred volume of scripture, records the visit and the teachings of Jesus Christ on this the American continent. I quote briefly from this record:

"... and behold the disciples of Jesus had formed a church of Christ in

all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

"And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

"And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift. . . .

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God. . . .

"And how blessed were they! For the Lord did bless them in all their doings; . . . for some one hundred and sixty years. (See 4 Nephi 1:1-3, 16, 18.)

Thus they did have peace, but I repeat again, based upon obedience to the gospel of Jesus Christ, by obedience to the words of the living prophets and apostles.

I bear testimony that God lives, that Jesus is the Christ, that President David O. McKay is the prophet to the world today, in the name of Jesus Christ. Amen.

foremost, above all else.

The gospel, as set down by the Savior of the world, was never intended to be the least bit confusing, for he is the author of truth and light. Our Heavenly Father has but one desire and that is to have as many of his children as possible, regain his presence.

You know, I had a business acquaintance, and he once complained that to him, religion had become a mass "of confusion. He said that the road immediately ahead was covered with thick fog—that the bright goals which seemed so clear and discernible in his childhood, now seemed obscure and questionable. He was losing his faith! He was standing alone!

We oftentimes lose sight of basic goals as we struggle against the adversary in this mortal realm of existence. Nothing would please him more than to have us distracted in our attempts to regain the

presence of our Heavenly Father, and such was the plight of my friend.

Often we hear folks say, "I can't see the forest for the trees." How important it is for us to ascend a vantage point from time to time, above the fog that my friend referred to; there to check direction and relative position; there to decide on things of most importance; there to re-evaluate our goals.

The Lord gave the key to all men nearly two thousand years ago when he said:

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 3:20-21.)

How grateful we should be to have this key to live by. How grateful we

should be that as we face the tremendous task of overcoming the imperfections of mortality, he assures us of his presence and sustaining help; but not without one very important stipulation, that the incentive must come from us, for remember he said, "Behold, I stand at the door, and knock." In other words, he is always there, ready to enter, ready to be with us, but we, too often, fail to recognize the knock.

How can any man look into the heavens and witness the order of his creations, without hearing that knock? How can any witness the wonders of this electronic and nuclear age without hearing the knock? How can we participate in the revealed wonders of medicine without indeed knowing that his mercy and love extend toward all men?

He goes on to say, "... if any man hear my voice,"—not just some special, select group of men, but "any man,"

any or all of more than three billion that live on the face of the earth, may accept of this invitation freely.

"... if any man hear my voice, and open the door, I will come in to him, ..." What must we do? It is up to us to open the door! He knocks; we recognize his voice; and then we open the door.

It is not the Lord's plan to force his will upon anyone. Holman Hunt, the artist, felt inspired to capture this stirring scripture on canvas. One day he was showing his picture of "Christ Knocking at the Door," to a friend, when the friend suddenly exclaimed, "There is one thing wrong about your picture." "What is it?" inquired the artist. "The door on which Jesus knocks has no handle." "Ah," replied Mr. Hunt, "this is not a mistake. The

handle is inside. It is from within, the door must be opened. Man must take the initiative."

Yes, brothers and sisters, we are weak; we do need help; we need help in overcoming. Where should we turn for spiritual and moral strength? Should we desire to become a doctor, we do not hesitate to seek qualified doctors to train us. If our interest is in the field of law, we turn to those who are graduates in law, to become experts ourselves.

Almost all men have the goal of our Heavenly Father's presence—so why not recognize the knock? Why not seek his counsel and listen to the voice? Let's open the door and let him in. Let's partake abundantly of this one great source of truth and light, for his promise rings ever true:

"... I will give unto him that is

athirst of the fountain of the water of life freely.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:6-7.)

After we open the door, graciously accepting the help that is so necessary to our success, the Lord gives us another great promise in the following verse, and how appropriate that it follows his promise of help, for it is unlikely that man could ever achieve this promise on his own. He goes on to say:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (*Ibid.*, 3:21.)

Now, as the Lord draws close to us in fulfillment of his promise, his advice and counsel will be direct and clear

SUBSTANCE OR SHADOW

Marion D. Hanks

of the First Council of the Seventy

When the Apostle Paul wrote to the Corinthian Saints, he spoke of a Spirit through which the things of God may be known. In a modern time when God revealed his will to his choice servant Joseph Smith, there was spoken of a Spirit through which they who listen and he who speaks may find communion and be mutually edified. For that Spirit I earnestly pray.

In the great land in which I am privileged to work in the missionary cause with many of your choice sons and daughters, a clergyman recently issued a statement, urging his people not to listen to the representatives of The Church of Jesus Christ of Latter-day Saints as they seek to converse with them. He urged the people not to "surrender the substance for the shadow." This latter admonition is interesting and should receive the most serious consideration. I have been thinking all through this conference, as testimony and witness have been borne as to God and Christ and the relationship of man to them, as to the eternal nature of life, the reality of the resurrection, the profound importance and absolute validity of the restoration, "Where is the substance? Where is the shadow?"

This inquiry would be valid and of great interest in every aspect of religious faith and practice. Comparisons of the revealed word of God and the Church established on the earth by Christ and his apostles with presently existing churches and their creeds and organizations and practices would be interesting. I commend to you this experience. For today, let me center attention on one theme to which the clergyman's suggestion is pertinent.

It has been my blessing for many years to work among the young and

among those who work with the young. Recently it has been my especial privilege to labor with several hundred choice young men and women, serving as missionaries in a foreign land. I believe I know better today than I have ever known in my life how substantial and remarkable and marvelous are the blessings of God to this Church in these days. He has blessed us with substance in a day when mists of darkness shadow the land. Ours is a family-centered religion, our families are religion-centered, and the gospel as we understand it affects the total person-

KNOW ALLS

BY EVA WILLES WANGSGAARD

*I wonder if I'll ever be
As wise as is my son of three.
And is there one adult alive
As positive as half-past five?*

ality and all of the aspects of the life of the individual child of God. What do the young people need? What can we offer them of real substance which will help them to avoid the shadows of falsehood and failure and sin and sorrow?

There are some suggestions I'd like to make, not to the young and not especially or at least uniquely to their parents, but to all of us, including parents, who deal with and influence or have great potential to influence and bless the young.

I am sure as I begin, that we are united, you and I and all people of goodwill and honest intent throughout the world, as to the objectives we may

desire for the young. I don't know a single parent or other honorable human being who does not want for the young a decent, constructive, contributing, happy life. Many of us would like to help youth, though many give only lip-service to their need for help. What would we want for them? Oh, I'd like my son to win an Olympic event. This would delight me, please me greatly, make me proud. I'd like my little boy to be a fine surgeon or lawyer or salesman, or whatever he chooses to be. But if he were to succeed at some significant service and fail to be an honest, ethical, moral, spiritually perceptive man, I would be a failure and a sad father, in my own eyes. What good people want for youngsters is constructive, happy, participating lives.

It would seem likely that we are united also in our estimate of their value as individual children of God. They are infinitely valuable. Do you know the poem

"Nobody knows what a boy is worth,
We'll have to wait and see.
But every man in a noble place
A boy once used to be."

Bishop Simpson's allusion to the Second World War brought to my mind a story which impresses me greatly as to the value of one individual and the impact of one life in the lives of others.

The first great B-29 strike on those who were then our enemy, flown from a land base, was led by an airplane named "City of Los Angeles." (There had been previous strikes from carriers, but this was our first flown from our own airfields recovered from the enemy. It was meant to inform him that the

and undeviating from that original theme which has been the very core of his message from the beginning of time. He will tell us that our overcoming can best be accomplished in terms of others; for example, the priesthood has been restored in our day. Thousands of priesthood holders are here this morning.

Brethren, what can we do for ourselves with the priesthood? We only do for others with the priesthood. We bless others, we perform ordinances for others, we perform service for others. Such is the admonition given by the Savior to all mankind. Matthew has recorded the Savior's words as follows:

"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Another great prophet, speaking from

this hemisphere, expressed it in this way:

"... when ye are in the service of your fellow beings ye are only in the service of your God." (Mosiah 2:17.)

Selfishness and ingratitude are tools of destruction. The civilized world rocks and reels today because of selfish attitudes. I like the expression given in a poem which starts:

"Lord, help me to live from day to day

In such a self-forgetful way
That even when I kneel to pray
My prayer shall be of others."

And then concludes:

"Others, Lord, yes, others.
Let this my motto be.
Help me to live for others
That I may live for Thee."

war was now to be carried to his own homeland, and it was a very important mission.) Aboard the aircraft were twelve men, eleven regular crewmen and a colonel flying as squadron commander for the mission. They were to reach a rendezvous point 50 to 75 miles off the mainland of the enemy, then assume regular fighting formation and fly in on target, which was a complex of high octane gasoline plants feeding the enemy war potential.

Rendezvous point was reached as scheduled, and Colonel Sprouse ordered the dropping of the phosphorous bomb which was to mark the point. Sergeant "Red" Irwin skidded the bomb down the chute as ordered. The act was loaded with death. The flap at the end of the bomb chute had somehow become stuck. When the bomb struck it, it exploded prematurely and burst back into the cabin of the airplane and into the face and chest of Sergeant Irwin. Dropping to the deck it began swiftly to burn its way through the thin metal flooring separating it from the incendiary bombs stored in the bomb bay below. In moments the "City of Los Angeles" and its crew would be blown to bits far out over the ocean in enemy territory.

Sergeant Irwin, tragically wounded, got to his knees, picked up the bomb in his bare hands, cradled it in his arms, and staggered up the passageway. Crashing into the navigator's table, he had to stop and unclasp it with fingers that left burn marks in the hardwood. By now the aircraft was filled with acrid fumes, blinding the pilot, and was wallowing less than 300 feet above the water. Irwin staggered into the pilot's compartment shouting "Window, window." He could not see that it was

already open, and his fumbling fingers left burn marks on the metal. He threw the bomb out of the window and collapsed to the deck. Two hours later, Colonel Sprouse having ordered the "City of Los Angeles" back to base in the slim hope that Irwin's life might be saved, they reached Iwo Jima. Irwin's flesh was still smoking with imbedded phosphorous when he was removed from the plane by comrades who had to avert their faces from his tragic wounds.

Sergeant Irwin lived to receive his nation's highest honor for extreme bravery and to survive nearly fifty

INHIBITED OR UN- BY EVA WILLES WANGSGAARD

*I often wish I were a child,
Especially when I'm near one.
The way the present times are styled
I'd rather be than rear one.*

plastic surgery operations which restored him to a somewhat normal life. He lived to marry and to become a father. And with him, there lived eleven other men who but for his almost unbelievable courage would be dead. Eleven men, spared to their lives and work and families through the decision and courageous act of one man! When Sergeant Irwin picked up that bomb, he knew that it was burning at 1,300 degrees Fahrenheit, 1,088 degrees hotter than boiling water!

This dramatic story came out of a war, but its implications are applicable to each of us, to our families, communities, nations. How many young people are there in your home or

May we constantly strive to be worthy, worthy of the blessings of our Heavenly Father. None can do it alone. We must open the door wide; we must extend the arm of fellowship to those about us, forgetting self, thinking of others, always others—not waiting until tomorrow, but today—for who can tell—"If this were a bomb, where would you be?"

Brothers and sisters, I know that God lives. I know that Jesus is the Christ. This is his work; the heavens have been opened, and a prophet stands at this day to receive revelation for the peoples of this earth. I bear that testimony to you.

God grant us the vision to see the way clearly ahead in my humble prayer, in the name of his Son Jesus Christ. Amen.

neighborhood, choice young children of God, who are wanting for lack of someone who has the courage and concern to interest himself or herself in their welfare? The prime responsibility, of course, is in the home, and we are as a Church and people anxiously interested in strengthening our homes and families. But we are aware that there are literally millions of youngsters who are not receiving in their homes the care they desperately need. They are the legitimate concern of all of us.

What can we do for them?

I offer these quick suggestions in headlines only. The rest of the story, each of us may fashion as we will. I believe them to be the substance of youthful success and joy.

1. Be concerned with their welfare. Recognize their worth and our potential to bless them and influence them and help them and lift them.

2. Understand that they are different. They are not all out of one mold. They are at varying levels of spiritual and social and intellectual maturity, even though they may be the same age. They must be accepted and dealt with as individuals, as they are, and in terms of what they can be, and helped to become the best that they can be.

3. They need to be taught. They need instruction. Someone has said that we habitually overestimate their intelligence. We expect them to act like little adults, and yet we fail to take time and interest to teach them.

At a meeting in England a few weeks ago a little girl, perhaps younger than four years of age, walked into a hall where a film and lecture were to be presented. I watched her as she stepped

daintily over a moving picture projector cord. A man standing near the machine to protect it from accidental damage said to her, "Sweetheart, hurry and sit down. We're going to start." She sat down, right there in the middle of the aisle, smiling sweetly at those around her. He picked her up and explained that he had wanted her to sit up in front on a chair and then escorted her there.

Now, as the father of five children I am not blind to reality. I know that they don't always do what we tell them, but if we have a proper appreciation of their value and of our ability to influence them, if we will accept them as they are and teach them in a spirit of love, wonderful blessings will come to them and to us. Let me add it as a special and significant point:

4. We must really love them. We can afford to make the mistakes of the

inexpert if we sincerely love them.

5. They need discipline. They need to realize that there are rules, wise and fair rules, which apply to them, a lack of conformity to which brings a penalty.

You will remember the wonderful counsel given by the Lord to Joseph Smith in response to his anguished cry from the dungeon at Liberty, Missouri, where he had been cruelly confined for months, away from his friends and loved ones. The spirit of the priesthood was movingly explained and direction given as to how it must be used. Included was this remarkable statement: "Improving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; . . ." (D&C 121:43.)

Young people need discipline, administered in love.

In the great state of Vermont a few months ago I faced an unruly crowd of choice teenagers brought from all regions in the state. They had listened to good music, had heard the mayors and the governor, and had responded to every effort with contempt and discourtesy. The person who introduced me was quite apologetic. I think he wished that I would disappear, so embarrassing had been the behavior of the young people to that moment. I stood up and said something I hadn't ever said before to a group of teens. I said, "I'm sorry that most of you didn't hear the great talk that your governor just delivered. It was a wonderful talk, and you would have profited from hearing it, but you weren't listening. Let me repeat the theme of what your gov-

Sunday Afternoon Session,

October 7, 1962

"... LET US LOVE ONE ANOTHER . . ."

Bernard P. Brockbank

Assistant to the Council of the Twelve

Brothers and sisters and friends, it is a very humbling experience to stand here among you fine people. There is a great spirit in this conference. You make it rather easy for someone to speak, even though very timid, because of the lovely atmosphere that is created by those seated here.

I bring you greetings from 335 missionaries in Scotland, from almost 12,000 Saints. The missionaries and Saints support and sustain our beloved President as their prophet, seer, and revelator—and as their leader.

We were honored recently to have President McKay in Scotland. We had hoped for this, and we were very blessed to have him there.

I would like to bear testimony, and I would like to turn to the spirit of love found in the Epistle of John, the beloved

apostle:

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1:5.)

Sometimes we like to create a little darkness to hide in, but in God there is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . .

"And hereby we do know that we know him, if we keep his commandments.

"He that saith, I know him, and keepeth not his commandments, is a

liar, and the truth is not in him."

Very powerful, yet to the point and needs no private interpretation.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

"He that saith he abideth in him ought himself also so to walk, even as he walked. . . .

"He that saith he is in the light, and hateth his brother, is in darkness even until now.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . .

"Beloved, let us love one another: for love is of God; and every one that loveth

I TELL YOU OF HEAVENLY THINGS

LeGrand Richards

of the Council of the Twelve

After telling you Latter-day Saints how much I love you and how grateful I am for your kindness to me as I visit in your stakes and how I appreciate your prayers for us brethren of the General Authorities, I want to say a few words to the nonmembers who might be present here today in this great conference or listening in. For my preface to what I would like to say, I would like to read a few words from President George Albert Smith, one of the former presidents of the Church. He said:

"The missionaries of the Church of

Jesus Christ of Latter-day Saints . . . [go] out into the world—not to criticize others, not to find fault, but to say to our Father's other children, 'keep all the good you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education. keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.'"

(*Conference Report*, October 1946, p. 5.)

Is not that a wonderful statement?

And anyone who is not a member of this Church and hears a statement like that ought to want to know if we really have truths to divide with them that they know not of.

I had a man sit in my office a short time ago who spent thirty years as a minister of the gospel, and then he met our Mormon elders, and he learned something of those additional truths, and he said this to me:

"When I think of how little I had to offer my people as a minister of the gospel compared to what I now have

error said. He talked about 'Vermont's Chief Asset, Her Teenagers.' I'd like to tell you the truth. I'd like to tell you that I've been all over America commending your generation and expressing confidence in you, and tonight you have made me wonder. For the first time you've really made me wonder. I'd just like to tell you that if your behavior tonight is typical, if you've been acting as you really are, and if you are Vermont's chief asset, the Lord help Vermont."

Well, they listened. I spent the next forty-five minutes showing forth an increase of love toward them, talking to the theme of "Moral Courage." I did my best to recover from what might be thought a very strange way to approach a group of young people. They didn't move a muscle. They listened, and their response was wonderful.

When the meeting was over, I walked out of the building and was stopped on the path outside by a rather grim-looking group of handsome, rugged young men. One of them stepped forward and said, "Mr. Hanks, we were very grateful for your talk on moral courage. We learned a lot. But we'd like you to know that what you did here tonight was lots more important than anything you said, and we're never going to forget it."

Young people need to be disciplined in love.

6. They need wholesome participation with others.

7. Young people need to be encouraged to stretch, to develop their creative capacities.

8. They need to be taught and given experience in the great religious truths. Would you bless youth? Teach them

the truth about God and Christ and themselves. Teach them that they have a special responsibility toward God and all their fellow men, his children. Teach them to be compassionate and considerate and kind, which they can best be when they know God as their true Father in whose image and likeness they are created; when they know Christ as their living Savior; when they recognize themselves as choice, responsible children of God, brothers to all men. Lead them to religious search and service and reverence. Help them to learn the truth.

9. Be an example to them of what you'd like them to be.

I testify that God lives, that we are his children, and that we can bless each other and our choice young brothers and sisters if we will. In the name of Jesus Christ. Amen.

is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love. . . .

"And this commandment have we from him, That he who loveth God love his brother also." (1 John 1:6-7; 2:3-6, 9-11; 4:7-8, 21.)

I would like to turn to the Gospel of John and read the Savior's parting words prior to his ascension, wherein he tells Peter how he can show his love for him.

"... Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." (John 21:15.)

Feed my children.

There has been a great family youth-
parent program, going forward in the

mission field.

Peter, if you love me, feed my lambs.

"He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (*Ibid.*, 21:16.)

Feed the parents.

"He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." (*Ibid.*, 21:17.)

We can all show our love for our Savior Jesus Christ by feeding the lambs and the sheep. Every member a mis-

sionary! Each member to bring one or more members into the Church each year! Have you accomplished this for this year?

I pray for the ability and inspiration to serve the Lord and my fellow men. I am thankful for the atonement of our Savior Jesus Christ and for the principle of repentance. Repentance has a forward look, a new look, a better Christian life. I pray to live and practise the principle of repentance.

I know that God lives. He has manifested himself in our mission with his blessings many times. We see the works of Satan on every turn we make.

With love in my heart for my Heavenly Father I desire to show my love by serving my fellow men.

In the name of Jesus Christ. Amen.

in the fulness of the gospel as the Lord has restored it through the Prophet Joseph Smith, I want to go back and tell all my friends what I have found. Now, they will not listen to me. I am an apostate from their church."

That is what every honest seeker of the truth finds when he meets our missionaries and is willing to open his heart and to find out whether we have something additional to offer them. I tell these people if our missionaries would offer them a million dollars, it would not be worth half as much to them as

what they can bring to them, that will bring them joy and happiness and peace in this world and in the world to come.

When Nicodemus came to Jesus by night and he said:

"... we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus did not start on a great oration of life. He said:

"... Except a man be born again, he cannot see the kingdom of God."

And of course Nicodemus could not understand that, and he said:

"... How can a man be born when he is old? ... And you remember the rest of the story, and Jesus said:

"... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:1-5.)

That is the foundation, that is what Paul meant when he said that we are buried with him in baptism, and as he arose to the glory of his father, we should come forth and walk in a newness of life, knowing this that our old man of sin is buried with him. That is being born again, when the old man

of sin is buried and we walk in a newness of life.

Then Jesus proceeded to say to Nicodemus, when he could not understand: "... Art thou a master of Israel, and knowest not these things? ...

"... We speak that we do know, and testify that we have seen; and ye receive not our witness."

And then he adds:

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (See *Ibid.*, 3:10-12.)

I want to bear you my testimony, my friends, that we have many heavenly things to tell the world, if they just want to know what the Lord has revealed in this day in which we live, President Brown, in his address, called attention to one of our articles of faith, which reads:

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Joseph Smith, Ninth Article of Faith.)

In other words, the Lord has not quit talking to his people. We do not just believe in the ancient scripture. We have so much more. No man can believe in the Bible truly without knowing that there is another volume of scripture, a companion volume of scripture, to go with that that the God of heaven commanded one of his prophets should

write, and he said he would bring it forth, and he would put it with the record of the Jews, and he would make them one in his hand. We have that other volume of scripture and from it and the revelations that have come in this day, for we believe in modern revelation, we learn many of the choice things of heaven that pertain to the heavenly things.

If you were taking a child and enrolling him in the kindergarten or the grade school, you would not expect him to understand things that are taught in college. In that same sense Jesus invited the people to be born again and that would open the door for them to learn some of the heavenly things.

In the few moments given to me, there is not much time to discuss heavenly things, but I would like to mention one of these heavenly things, to me, that has come through the restoration of the gospel, through the revelations of the Lord to his prophets of this dispensation.

If I were to ask those of you who are Christians what you love most in all this world, next to your love of God the Eternal Father, if you have Christian principles and you live them, you could not help saying that you love your wives and your children more than anything else. I have said that if I did not have an assurance that God intended that the companionship of husband and wife here in mortality should

be projected into the eternal worlds, I would just about as soon believe that death would be a complete annihilation of both body and spirit, but when the Lord placed Adam in the garden before death was known in the world, he said it was not good for man to be alone, and he gave him a helpmeet. And you know all through the scriptures and the words of the Savior, we are told that these twain shall be one flesh. If Jesus then really performed a great atonement to restore what was lost, then that means that in the great day of the resurrection, we will have our wives and our children.

Isaiah understood that fully when he said he saw a new heaven and a new earth, and he tells us that in that new heaven and new earth, we should build buildings and inhabit them, and we should plant vineyards and eat the fruit thereof, that we should not build and another inhabit, nor plant and another eat, for every man should enjoy the works of his own hands, and then he adds:

"... they are the seed of the blessed of the Lord, and their offspring with them." (Isaiah 65:23.)

I wonder if anything in this world could be more important than to know that we can live to enjoy the eternal world with our loved ones.

In connection with that, the Apostle Paul was caught up into the third heaven and the paradise of God, and he

"... TO FORGIVE IS DIVINE"

Henry D. Taylor

Assistant to the Council of the Twelve

One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ, our Savior, we are assured that our errors and mistakes may be rectified by displaying Godly sorrow and abandonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Savior's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly

Father will also forgive you: ..." And he added a word of caution, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin."

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

One cannot hold grudges and unkind feelings without harming himself. He becomes bitter; his vision is distorted; and his soul becomes cankered. Harsh and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are incapable of feeling the pleasure of forgiving their enemies," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: "... let

not the sun go down on your wrath:" (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged may become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and posed this question: "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him; I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Savior meant that we should forgive without number or limit.

The poet, Alexander Pope, has written: "Good nature and good sense must ever join; to err is human; to forgive divine."

The Lord has always looked upon sin with emphatic disfavor and has exclaimed, "For I the Lord cannot look upon sin with the least degree of allowance," then he continues: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven."

was shown things that it was not permitted for man to write, but he did say: ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)

Would it not be wonderful if Paul could have told us what he saw in that third heaven, and there cannot be a third heaven without a first and a second, and then there is paradise, and there is hell, and the Christian world does not know much about those things. But we know about them because the God of heaven gave that revelation to the Prophet Joseph Smith, telling him that it was a transcript of the records of the eternal worlds. Now, of course, there is not time for me today to tell you, but nowhere in all the religious literature can you read what men must do in order to obtain that glory that Paul describes like the sun, or what they should do to obtain the glory like the moon, or what they should do to obtain the glory like one of the little stars, and yet the Lord has revealed that in its fulness through the Prophet Joseph Smith, and so we do not just travel, we know how to travel, because God has pointed the way, and he has revealed that to us in these latter days.

Coming back to this association of loved ones—you remember the promise made by Malachi as the Lord spoke

through him. He told of the great day of judgment when the wicked and all the proud and they that do wickedly should be as stubble and the day that cometh shall burn them up and shall leave them neither root nor branch, and then he goes on and says that before the coming of this great and dreadful day of the Lord,

" . . . I will send you Elijah the prophet . . .

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (See Mal. 4:1, 5-6.)

Just think of the consequences if the hearts of the fathers are not turned to their children and the hearts of the children turned to the fathers, and no one in this world outside of this Church can tell you the true meaning of those words, nor would we be able to do so except for the fact that Elijah did come and appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, and he revealed these great truths to them. That accounts for our building these holy temples all over the world, so that with the power of the priesthood of God that has been restored in our day, men and women can be sealed together for time and for all eternity and know that their children shall be born under the new and everlasting covenant and shall be theirs throughout the countless ages of

eternity.

Are not these the heavenly things? Surely Isaiah understood that when he saw our day and said that it should come to pass in the last days that the mountain of the Lord's house should be established in the top of the mountains and that all nations would flow unto it, and they would say:

" . . . Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . ." (Isaiah 2:3.)

Thus, our people have come from all over the world to learn of his ways in order that they might be able to walk in his paths. These are some of the heavenly things Jesus must have had in mind when he said to Nicodemus:

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12.)

I bear my witness to you, my brothers and sisters and friends, that the God of heaven has revealed many, many heavenly things to his people in this day which we offer freely to all the world, and we ask nothing in return except that you might share with us the glorious truths of the gospel.

I bear my witness of the truth of this work and that we are being led by a prophet of God today, and I do it in the name of the Lord Jesus Christ. Amen.

(D&C 1:31-32.) And while the Lord regards sin with disfavor, nevertheless, he always displays a spirit of charity and kindness for the sinner.

When a woman taken in sin was brought before Jesus, he faced her accusers with the challenge: "He that is without sin among you, let him first cast a stone at her." Being smitten by their consciences, one by one those guilty hypocrites slunk away, and when Jesus raised his head he asked the woman: "Woman, where are those, thine accusers? hath no man condemned thee?" She replied, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." (John 8:7, 10-11.)

True forgiveness cannot be partial nor halfhearted. It must be wholehearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously

depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white

with ribbons." (*Reader's Digest*, March 1961.)

The most magnificent lesson ever taught respecting forgiveness was given by the Savior. Jesus was subjected by his enemies to what is considered to be the cruellest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father, forgive them; for they know not what they do." (Luke 23:34.)

Now, with the Savior's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness of our shortcomings and mistakes. For which I humbly pray, and bear you my testimony that I know that the gospel is true, in the name of Jesus Christ. Amen.

JESUS IS THE SON OF GOD

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

President McKay, brethren and sisters:

Under the hands of President McKay, I was set apart an Assistant to the Twelve and was charged to be a special witness of Jesus Christ in all the world. These next few minutes give me an opportunity to be about the business of that charge.

Will Mary, the mother of the babe, Jesus, born in Bethlehem away from home, please come to the witness stand?

While she is coming to the stand, let me explain: I am pretending that you, under the sound of my voice, are another informal court of the people in which Jesus is on trial—should I say on trial again or still on trial?

In the minds of many people, Jesus is still on trial. Two-thirds of this earth's inhabitants are non-Christian. To them, he is not the Son of God. Among the skimpy Christian third are many who accept him merely as a great moralist, a great teacher, a great spiritual leader, perhaps a prophet. To them, he is not the Son of God.

On trial 2,000 years ago, Jesus said: "I am"—the Son of God. (See Mark 14:61-62.) With cries of "Crucify him, crucify him," the earlier court of the people—the rabble—sealed his doom. (See *ibid.*, 15:14.)

If Jesus is not the Son of God, he did blaspheme; he also lied. Why not compound the charge of blasphemy with perjury? Add fraud, deceit, or whatever else you will, the truth must come out, for every knee must bow and every tongue confess that Jesus is the Son of God. (See Phil. 2:10-11.)

Let me pretend that I am counsel for the defense, calling witnesses to prove—*He is the Son of God*. Now please stretch your imagination and in your mind's eye see Mary on the witness stand. I shall now address her.

Counsel: Mary, when you were "... a virgin, espoused to ... Joseph, of the House of David; ..." an angel came unto you. Will you please tell the court what the angel said to you?

Witness: He said, "... Fear not, Mary: for thou hast found favour with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: ..." (See Luke 1:30-32.)*

Counsel: Thank you, Mary, that will be all.

Counsel: My next witness is one John, descriptively cited in the scriptures as

John the Baptist. Jesus came to Jordan to be baptized by John, and "... when he was baptized; ... the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, ... John, you heard the voice. Please tell us what it said.

Witness: I heard "a voice ... saying, This is my beloved Son, in whom I am well pleased." (See Matt. 3:13-17.) "And I saw, and bare record that this is the Son of God." (John 1:34.)

Counsel: My next witness may shock you as you see him come to the stand. He "... had his dwelling among the tombs; and no man could bind him, no, not with chains:

"... neither could any man tame him." Unclean spirits possessed him—spirits which undoubtedly were cast out of heaven with Lucifer, for they remembered Jesus. "But when he [the wild man] saw Jesus afar off, he ran and worshipped him,

"And cried with a loud voice, and said, ..." the witness may now repeat what you said.

Witness: I said, "... What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." And Jesus said to the spirit, "... Come out of the man, ..." and many devilish spirits did come out, "And all the devils besought him, saying, Send us into the swine, that we may enter into them." (See Mark 5:2-12.)

Counsel: Thank you, sir, you may leave to go your way.

Counsel: Nathanael, a friend of Jesus, may now come to the witness stand. It is rumored about, that one Philip told you, Nathanael, about finding down in Nazareth the man that Moses and the prophets wrote about. Will you please confirm that rumor and relate your conversation with Philip?

Witness: I said, "... Can there be any good thing come out of Nazareth?" Philip answered me and said, "... Come and see." So I went to see, and I saw Jesus, and I said to him, "... Rabbi, thou art the Son of God; thou art the King of Israel." (See John 1:45-49.)

Counsel: Thank you, Nathanael; you are excused.

Counsel: Another very close friend of Jesus will now take the stand. Martha, will you please step up? Martha sorrowed because Jesus arrived at her home too late to heal her sick brother, Lazarus, who died and was laid away

before Jesus arrived. Tell us, Martha, what Jesus said and did upon arrival.

Witness: He said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believest thou this?" "I ... saith unto him, Yea, Lord: I believe that thou art Christ, the Son of God, which should come into the world." Then at the cave where Lazarus lay, "... he cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, ..." (John 11:25-44.)

Counsel: That will be all, Martha. You may step down.

Counsel: To "... be with him, and that he might send them forth to preach," Jesus "chose" and "ordained" twelve apostles. (See Mark 3:14; Luke 6:13.) Three of these apostles, Peter, James, and John, were given a marvelous experience which made them very special witnesses of the Lord in his day—and may I add, very special witnesses also—this day, in this court. Will the Apostle James be first—and will you please confine your testimony to that marvelous experience on the "high mountain" where Jesus, according to the record, "was transfigured before" you and John and Peter? You may delete reference to Moses and Elias, whom you saw there. Just tell what the voice said about Jesus.

Witness: "... There was a cloud that overshadowed" us, "and a voice came out of the cloud, saying, This is my beloved Son: hear him." (See Mark 9:2-7.)

Counsel: That will do, James. Thank you.

Counsel: Now will John, the beloved disciple, please come forward. While he is coming, may I say that this witness wrote a book with the apparent intent of revealing Jesus to be the Christ, the Son of God. Am I right, John? Why did you write your book?

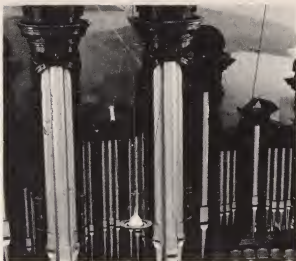
Witness: I wrote "... that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31.)

Counsel: Anything else you would like to say, John?

Witness: Only this, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Counsel: Thank you, John. You may step down.

*Italics have been added to the scriptures by the author.



Counsel: The tall, rugged man now approaching the witness stand is the Apostle Peter, a man of action and few words. His testimony, like those of his associates, James and John, deserves profound consideration. When you hear it you will agree, I am sure. You may proceed, Peter. Need I say, be brief?—please.

Witness: Jesus once asked his disciples, saying, “. . . Whom do men say that I the Son of man am?”

“And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.”

“. . . But whom say ye that I am?”

“And [1] Simon Peter answered and said, Thou art the Christ, the Son of the living God.” (See Matt. 16:13-16.)

Counsel: Thank you, Peter. You are excused.

Counsel: My next witness begged for the privilege of testifying. He said that he might have some peace of mind were he accorded the privilege. Will the centurion who assisted in the crucifixion of the Master—as a matter of duty—and who “stood over against him, saw that he so cried out, and gave up the ghost,” please step up and repeat what you said when the Lord did give “up the ghost.”

Witness: I said, “Truly this man was the Son of God.” (See Mark 15:39.)

Counsel: Thank you, Centurion. May God grant you peace of mind.

Counsel: From another quarter, I bring one more ancient witness—sorry time will only permit one. This witness is Nephi, a disciple of the Lord on the American continent among the Nephites and Lamanites. Nephi, like the Apostle John, also wrote a book to show that Jesus was the Son of God. He witnessed the appearance of our Lord upon the American continent after his resurrection, and he will now give a brief recital of that wonderful event.

Witness: I “. . . heard a voice as if it

came out of heaven; . . . it was not a harsh voice, neither was it a loud voice; . . .

“. . . and it said . . .

“Behold my Beloved Son, . . . in whom I have glorified my name—hear ye him.” (See 3 Nephi 11:3-7.) I also heard Jesus say, “Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. . . .” (3 Nephi 9:15.)

Counsel: From still another quarter and from a much later time, I shall produce two very important witnesses. Sidney Rigdon, will you be first, and will you please relate the marvelous experience you had on February 16, 1832? Proceed with brevity, please.

Witness: “. . . while we were doing the work of translation, . . .

“. . . the Lord touched the eyes of our understandings and they were opened, . . .

“And we beheld the glory of the Son, on the right hand of the Father, . . .

“. . . we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—” (See D&C 76:15-23.)

Counsel: That will do, Mr. Rigdon.

Counsel: Will he who shared this marvelous experience with you please take the stand. It is with great pleasure that I present to the court the great American Prophet Joseph Smith, who went to the Lord in prayer and asked, . . . President Smith, this is your story; please take over and be brief.

Witness: “My object in going to inquire of the Lord was to know which of all the sects was right, . . .

“I knelt down and began to offer up the desire of my heart to God. . . .

“I saw a pillar of light exactly over my head, . . .

“. . . When the light rested upon me I saw two Personages, whose brightness

and glory defy all description, . . . One of them spake unto me, . . . and said, pointing to the other—*This is My Beloved Son. Hear Him!*” (Joseph Smith 2:14-18.)

Counsel: That will be all, President Smith. Now, if you will step down, I will take your place and bear my humble witness:

To whom it may concern—and may it concern men everywhere:

Unlike the Prophet Joseph, I have never had the heavens opened to me nor have I in this mortal sphere, ever physically walked and talked with Jesus, yet I know that he is the Christ—the Son of God, and I know this because of the ministrations of the Holy Ghost unto me.

Now, may I please the Court, I rest my case. I have submitted twelve solid witnesses—all that my limited time will permit. If, after hearing their testimonies, there are those who are still reluctant to accept Jesus as the Son of God and who still prefer to accept his teachings as man-made philosophy rather than God’s truth—they would do well to ponder studiously the foregoing testimonies.

In early Israel, Moses established under God, a law of witnesses, namely:

“In the mouth of two or three witnesses shall every word be established.” (See Deut. 17:6.) This became the Jewish law in the days of our Lord. (2 Cor. 13:1.)

The early Common Law of England, after which our law is patterned, required twelve witnesses to the fact; also twelve jurors to the fact, and these jurors were supposed to know something about the case.

I have given you twelve witnesses. If you will accept them also as jurors, the verdict is plain—*Jesus Christ is the Son of God.*

Yes, he truly is—and in his name I rest my case. In the name of Jesus Christ. Amen.

UNTO ALL NATIONS

Alma Sonne

Assistant to the Council of the Twelve

My brethren and sisters, I desire an interest in your faith and prayers during the few minutes I stand here.

Yesterday in conference we sustained a great man to the holy apostleship, a man who has proved his worthiness and demonstrated his leadership not only in this country but also in Canada and across the seas. I am sure I speak for the Assistants to the Twelve when I welcome into their ranks President Brockbank, a devoted servant, a great missionary, and one qualified to carry forward the work of the Lord.

It occurs to me that in view of all that has been said of the growth and the expansion of God's work, it is well to hark back to the beginning, to get our bearings and better to appreciate and appraise our achievements.

The Church was organized on April 6, 1830, at Fayette, New York, with six

members; their names: Joseph Smith, Jun., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jun., Samuel H. Smith, and David Whitmer; all of them died in the Church except David Whitmer. The Church moved forward too rapidly for David Whitmer, and he was left behind.

On the 9th of June 1830, the first conference of the Church was held. At that early day there were seven ordained elders, three priests, two teachers in the Church. The membership was twenty-seven. Oliver Cowdery was appointed to keep the records of the Church.

The second conference of the Church was held on September 26, 1830, some three months later. David Whitmer was appointed to keep the records and the minutes. The membership then was sixty-two. The Latter-day Saints have always been a record-keeping and

a history-making people.

The first bishopric of the Church was Edward Partridge and John Corril and Isaac Morley.

From then on, through many years the Church grew rapidly in power and strength; trials, apostasies, hardships were numerous. The weak were eliminated through this process, and strong men became the pillars and the leaders. Someone has said, "The future of the forest is the acorn." Certainly so far as the Church is concerned, this was a humble beginning. Sidney Rigdon and Frederick G. Williams were set apart as counselors to President Joseph Smith on March 18, 1833.

In October of that year, Oliver Cowdery also became associated with the First Presidency. The first apostles and seventies were ordained in Kirtland in February 1835. The priesthood

A FOUNDATION STONE OF THE GOSPEL

ElRay L. Christiansen

Assistant to the Council of the Twelve

My beloved brothers and sisters, I concur in all that has been said today by those who have spoken from this stand and heartily approve the actions that have been taken in sustaining these brethren in their positions.

Under the direction of the First Presidency, I have, since my appointment to the temples ten months ago, visited all of the temples in the Church, some of them several times. Meetings have been held with the temple officials and with the workers in which we discussed ways and means by which we may improve and better the conditions in the temples, beginning at the entrance, so that the work as a whole, which is carried on there, the higher ordinances of the priesthood, will be approved by the Lord, for they are indeed his holy houses. We desire to conduct the sacred work in a manner that is enlightening, edifying, and uplifting to the young people and others who come to these holy places for their own blessings, endowments, and sealings.

We desire to carry on the work in a manner in which it will be more rewarding to those who come on behalf of those who have passed away, even in a manner that will bring comfort and assurance to those who come with heavy hearts. A constant need for maintaining greater reverence and kindness is recognized. I am pleased to find that the temples themselves are immaculately kept and well maintained. Among the ordinance workers I find devotion to duty that is seldom matched. I have often said that I have never seen a dem-

onstrator quite so wonderful as that which is shown by those who come as ordinance workers day after day, week after week, year after year, seldom if ever failing to meet their appointments, laboring and attending to the needs of those who enter those holy places.

The desire and willingness on the part of temple presidents, their associates, and the workers to join in a united effort better to co-ordinate and improve the work is gratifying indeed. But there is much to be accomplished and much to be hoped for.

Many of our members, I find, are coming to the temples under difficulty, especially in foreign lands, making sacrifices, financial and otherwise, in order to bless and to be blessed. Yet, because of these extreme efforts they are perhaps the happiest of all.

Picture, if you will, a large group from Tonga, fathers and mothers with their children selling practically all that they possess, their furniture, their animals, their vehicles, some of their personal items, all except their modest homes, in order to provide funds for the trip of over 1,000 miles by slow boat requiring three weeks of travel, to receive their blessings. And then these wonderful people remaining at the temple for three weeks in order to extend the same gifts, powers, and blessings to others. I have never met yet such a happy and delighted group.

The elders quorum from the Hamburg Stake goes to the temple once every three months. A group from Berlin Stake spent three weeks attending every

session, using their precious vacation time and money to do it. Each of these two groups has performed ordinances, the endowment, for nearly 400 people. From Norway, from Finland, from Denmark, Sweden, and Mexico, Canada, here at home and everywhere, it is the same. They whose hearts are turned to their fathers go to their temples regardless of the difficulty. An almost endless number of stories could be told, giving evidence of appreciation for the temple ordinances, but time does not permit.

Those here and in every area whose souls reach out on behalf of others, who cannot help themselves, surely are applying in their lives the second great commandment in which we are told to love our neighbor as ourselves. The effort and the accomplishment of many individuals in genealogical research and temple work is commendable, but it is evident that only a small percentage of the membership is actively participating in the two-phase work. They realize that redemption of the dead is of primary importance rather than of secondary importance, and they do something about it! Vicarious work is a foundation stone of the gospel. There is no full salvation for the living without vicarious service; we would not be sufficiently qualified and prepared for that salvation.

If there had not been that unmatched love of the Father to sacrifice his Son for us, painful as the decision must have been to our Father, and if Jesus had not been willing, there would have

of the Church consisted of two humble elders on April 6, 1830, the date of its organization.

The growth of the Church has been marvelous, if not spectacular. The first mission outside of the United States and Canada to be opened was in England, Lancashire, in 1837, headed by President Heber C. Kimball; associated with him were seven others. From there the work spread to Ireland, Scotland, and Wales, and from there to Australia, South America, and East India.

In 1841, in the face of great hardship, Orson Hyde, an apostle of the Lord went to Jerusalem and dedicated the Holy Land for the return of the Jews. His prayer is a fervent appeal to God and a solemn dedication of that land for the purpose foretold by holy prophets. These prophecies, brethren and sisters, are

being fulfilled, and the Jews are returning to the land of promise.

There was no delay in opening the way for the gospel message to the nations. Without money and worldly influence the work was established with a determination and a steadfastness seldom witnessed.

In 1850, Erastus Snow and Peter O. Hansen arrived in Denmark, John E. Forsgren in Sweden, Lorenzo Snow and Joseph Toronto in Italy, and Thomas B. H. Stenhouse in Switzerland, and George Q. Cannon in the Hawaiian Islands. About the same time the gospel was carried to India, then to China, Siam, Africa, Prussia, Gibraltar, the West Indies, and Norway; a little later to New Zealand, and in 1876 to Mexico, the republic on the south of us.

During these years the pioneer venture was proceeding in the intermountain

west. Men of leadership and quality were needed there. The pioneer venture was a gigantic task, a stupendous undertaking, a challenge to a persecuted and driven people, but the pioneer movement was not a failure. It was gloriously and wondrously successful, and it is so acknowledged throughout the world by the historians.

I ask you the question, "Has the Lord blessed his people? Has the colonization effort any parallel in history? Does it look like failure?"

My brethren and sisters, the gospel message will continue to go forward to the world until all nations shall be advised of the restoration which has come through Joseph Smith the Prophet.

I testify that God's work will go on, and it will eventually fill the whole earth, for which I pray in the name of Jesus Christ. Amen.

been for us no salvation from death. We would have been subjected to Satan, and our bodies would have remained in our graves forever. And yet, we may without great inconvenience, and in an atmosphere of peace, act in a vicarious way on behalf of others to prepare them to receive the greatest gift of all—eternal life.

May I ask you two golden questions? What do you know about your progenitors? What have you done in their behalf? (Note that I have borrowed that from the missionaries.) Even with these marvelous electronic machines that are coming into use now, there still is a need for research on the part of individuals and by groups in order that these machines may be fed. The Prophet Joseph gave us this warning.

"The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth be smitten, and the consumption decreed by the Lord falls upon the world. . . ." (DHC, Vol. VI, p. 184.)

As I visit the temples, I find that the attendance at some of them is commendable, in others it is improving, and some of them, my brothers and sisters, are far from being fully utilized, not because of a scarcity of names, but, if I may say so, I think perhaps it may lie in the leadership back along the line who are so involved in other things that they do not stimulate and motivate their people and organize them so that they may consistently attend to this indispensable part of the Lord's work. Consider that Elijah appeared, *in person*, to

the Prophet Joseph and said this:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:14-16.)

These keys and powers have been given to each succeeding President of the Church, and today they are held by President David O. McKay. This being true, each member of the Church has the inescapable obligation to see to it that:

1. He and his companion and their children are sealed at the altar for eternity. Every man should consider this his first duty. He who knowingly and without sufficient reason neglects to bind his loved ones as his own, will doubtless have no claim upon them after this life. Salvation for the dead is for those who die without a knowledge of the gospel, so far as the glory of the celestial world (which is the family world) is concerned. Families, united eternally, are the primary purpose of all life.

2. It is the duty of every man to see to it that the records of his progenitors are obtained, and

3. To see to it that the ordinances necessary for salvation and exaltation are administered in behalf of his

kindred dead.

Research and temple work are primarily the work of the priesthood; but thank goodness for the help the sisters give.

From the days of the Prophet Joseph down to the present time, each of the Presidents has charged the leaders of stakes and of missions and quorum presidencies to lead out and stimulate others in this vicarious service.

These obligations cannot be brushed aside. For " . . . as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect." (D&C 128:15.)

I repeat an appeal made in these words by President David O. McKay:

"May all who hold the priesthood sense more fully the spirit of Elijah and comprehend more clearly the necessity of giving to all who have gone beyond the veil the privilege of enjoying the blessings that follow compliance with the principles and ordinances of the everlasting gospel; that some day all mankind, judged by the acts done in mortality, may receive their merited rewards, and those who are worthy be saved, sanctified, and glorified." (The Improvement Era, p. 603, August 1959.)

May it be so, I pray, my brothers and sisters, and I testify to you that this is not the work of man but the work of God, and it is an integral part of his plan and his gospel to save the dead with the living. May he bless us in this respect, I pray in the name of Jesus Christ. Amen.

CULTIVATE THE SPIRIT OF SERVICE

President David O. McKay

We are now nearing the close of a very remarkable conference, unusual in many respects. This conference has been directed primarily to an unseen audience, particularly yesterday morning and this Sunday morning.

Usually we speak mainly to those who are assembled in this great Tabernacle, but each speaker yesterday and today has been conscious of a listening audience that goes beyond this Tabernacle and this city, this Church, this country, into Europe, the South Seas, South Africa—and all this has been possible through the kindness of our television and radio officials—Brother Arch Madsen and his associates here at KSL, and through assistants and associates with him, and other leading officials, who are co-operating in efforts to bring this gospel to the people of the world.

I wish to express appreciation to Brother James O. Conkling, who has just been appointed President of the International Educational Broadcasting Corporation. We asked him to take charge of a group of leading, influential men to bring into operation short-wave facilities by which conferences and other programs, with the assistance of our own Tabernacle Choir, originating here in Salt Lake City, could be transmitted across the waters. We wish to acknowledge in your presence today the inspiration of the Lord upon these leading men in the Church, and many of whom are not in the Church, who are giving their time and means towards the accomplishment of this great possibility of carrying the message of the restored gospel to every nation, kindred, tongue, and people.

This has been one of the greatest conferences, I suppose, that we have ever held in the Church. The music today, as you know, has been furnished by the Tabernacle Choir. We have been inspired by their singing at both sessions today and Saturday morning when their singing was heard by millions. Many radio and television stations have been opened to us because of the singing of this great organization. Their contribution to our missionary work is inestimable.

In July of this year, they participated in the first formal world-wide television program by way of Telstar satellite, held at Mount Rushmore in the Black Hills of South Dakota. At this time, the choir was seen and heard on television by millions across the ocean in Europe and England in addition to the millions in this country.

In August they made a tour of the Northwest, giving two concerts on August 15th and 16th at the Seattle World's Fair. People from all over

the world attended these concerts, and it was reported that the concert hall was so crowded on both nights that many were turned away.

We appreciate all who have furnished the singing throughout this conference. First, the singing for the Friday morning and afternoon sessions by the Relief Society Singing Mothers from the Central Idaho and Bannock welfare regions. We accept their efforts and are inspired by their singing, but very few of us ever stop to think of what those sisters did and the valuable services rendered by Sister Florence Jepperson Madsen in training them in such an excellent way.

Then we had the music furnished on Saturday afternoon by the Combined Choirs of Brigham Young University, assisted by the Brass Choir. The Male Chorus and the combined male sections of Brigham Young University furnished

SMILE FLOWERS

BY ALFRED I. TOOKE

The world would be dull without flowers;

*And smiles are the flowers of living.
They brighten and gladden the hours*

Of all those receiving or giving.

the music for the general priesthood meeting Saturday evening.

For you, I express appreciation and gratitude to all who have in any way contributed to the success and inspiration of this great conference: First, to the General Authorities, we express deep appreciation for their inspired messages; to the public press—the reporters for their fair and accurate reports throughout the sessions of the conference; for the co-operation of city officials—the city traffic officers who handled carefully and ably the increased traffic; the fire department and the Red Cross, who have been on hand to render assistance and service whenever and wherever such became necessary; the Tabernacle ushers, who have rendered service quietly, courteously, and efficiently in seating the great audiences of these conference sessions.

I wish that you brethren could leave this closing session of our semiannual general conference with your hearts renewed with a firm desire to render service to your fellow men and to act in efficiency and prayerfulness in rendering service to those over whom you preside directly.

It has been said that “the race of

mankind would perish if they ceased to aid one another.” One man, from whom I quote, says that “from the time that the mother binds the child’s head until the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt.”

The Church, with all its quorums and organizations, is God’s plan for rendering mutual aid. The Melchizedek Priesthood is power and authority vested in the Godhead and delegated to man for the progress, happiness, salvation, and exaltation of the human family. It is a principle of power by which The Church of Jesus Christ is organized and by which men to whom it is given may legitimately act in the name of the Lord.

There are two conditions which should always be considered when the priesthood is to be given to anyone. The first of these is the individual’s worthiness to receive it. The second is the service which he can render to the Church and to his fellow men.

Men who are vessels of the Holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High.

Whenever the priesthood is delegated to man, it is conferred upon him, not as a personal honor, although it becomes such as he honors it, but as authority to represent Deity, and an obligation to assist the Lord in bringing to pass the immortality and eternal life of man.

If priesthood meant only personal distinction or individual elevation, there would be no need of groups or quorums. The very existence of such groups, established by divine authorization, proclaims our dependence upon one another, the indispensable need of mutual help and assistance. We are social beings.

“There is a destiny which makes us brothers,

None lives to himself alone;
All that we give into the lives of others,
Comes back into our own.”
(Edward Markham)

This element of service and mutual help is emphasized by the Lord as follows:

“Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands which hang down, and strengthen the

feeble knees." So says the Lord in the Doctrine and Covenants, section eighty-one, verse five.

And again:
"And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also." (*Ibid.*, 84:106.)

It is an honor to labor with you, brethren and sisters, throughout the entire Church. God bless you that you may realize the blessings that are yours through the revelation and restoration in this day and age of the world of the priesthood of God, which gives you

authority to represent him in proclaiming the reality of the existence of the Father and his Beloved Son Jesus Christ, and the restoration in this day of the gospel as given through Christ the Lord as the plan of salvation to all mankind, through obedience to which peace shall be established on earth, and the will of God carried forth to the salvation and exaltation of his children.

With all the power the Lord has given his servants, I bless you, and pray that you will go forth with the spirit of service, honoring his name now and forever, in the name of Jesus Christ. Amen.

A Question of Convenience

RICHARD L. EVANS



We would turn today to what could be called a question of convenience: the doing of things when they should be done, or dodging the doing of things—postponing, delaying, learning only reluctantly, withholding service, withholding self, with-

holding willing work. The subject essentially revolves around this: Few things that require concentration, that require service, that require extra effort ever seem to be quite comfortable or convenient. And a person who doesn't want to put himself out for anyone or anything can always find an excuse for withholding himself or for feeling imposed upon. No sincere self-improvement, no service to others, no calls that we respond to, personally or professionally, are ever quite convenient—if we don't consider them so. Always there are other things we could be doing with our time, and if we are too self-satisfied or too self-centered, or to little disposed to learn, to work, to study, to serve, to accommodate, to extend ourselves, to put out extra effort, we may acquire a chronic "don't-bother-me attitude," and may somehow suppose that it is always easier for someone else to do what needs to be done. All of us need others. All of us are indebted to others. All of us are served by others. All of us should serve others. Furthermore, we can't develop by not doing. We can't tightly close up and still be open for opportunity. We can't learn without active effort. We can't develop our full capacity without putting out, without participating. And if habitually we shrink from effort and obligation and opportunity we shall surely stagnate and shrivel within our souls. "Cast thy bread upon the waters: for thou shalt find it after many days."¹ If we are too afraid we are not going to get back what we give, we may never give enough to get. We can't save life. We can only use it. We can only stretch time by stretching ourselves. The parable of the talents is still in effect and force: What we don't use, we can't increase. And so may we commend to all of us the attitude of getting up and going, of entering in and doing, of settling down and learning, of getting in and serving, of getting out and working, of improving our knowledge, our work, our willingness, our capacity and productivity, our output and performance, and stretching life by stretching ourselves, and not being restricted or stagnated by an overemphasis on comfort or convenience.

¹Ecclesiastes 11:1.

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TIME and HEALTH



your

Time and health are vitally important in your life. Yes, with the LEE HOUSEHOLD AUTOMATIC ELECTRIC FLOUR MILL, you are insuring "up-to-the-minute" freshness in your baking. You and your family will be happy recipients of truly healthful living.

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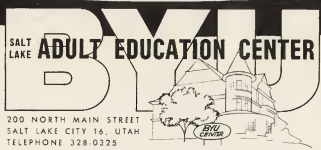
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The President and the Monroe Doctrine

(Continued from page 885)

revive the Doctrine as "a shield between Europe and the Americas to protect Latin America from the political and territorial thrusts of Europe?" The President of the United States could:

1. In firm diplomatic language, inform the Soviet Union and other powers concerned that the United States views the present arms build-up in Cuba as a threat to the security of the western hemisphere and its republican institutions.

2. Advise the Organization of American States of the intention of this government, of its continued willingness and determination (quoting the Clark Memorandum of 1928), "to expend its resources and to sacrifice American lives to maintain the principles of the Doctrine" as an "effective guarantee" of the "freedom, independence and territorial integrity" of the Americas "against the imperialistic designs of Europe."

3. Instruct the American ambassador to the United Nations to make similar representations and announcements to that body.

4. Inform all the powers concerned that effective upon a certain date the United States would view further shipments of arms in quantity or troops to any American nation as a threat to international peace and security, in view of the historic American position, the regional arrangements existing with the Organization of American States, and accepted international practice; and that any violation of this principle would be subject to naval or air escort, visit, inspection, or all three. If the Soviet Union can halt traffic on the Autobahn leading to Berlin, where the US has clear right of entry won by Generals Eisenhower, Bradley, Patton, and others, certainly "freedom of the seas" is not violated in the Caribbean by less awkward measures designed to keep the peace.

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BY SALLIE BRISTOW

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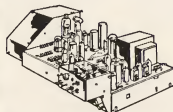
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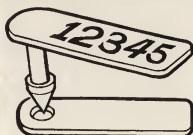
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Christmas Party (Continued from page 895)

little. They had to mind me so I had to keep up with them." She laughed.

Dennis Meade had found her. "The wood smoke's pretty bad here, Denny," she said. "Let's go back to the pond if it's all right with Lynn."

"Sure," Lynn said, rubbing her smarting eyes.

"I never can make up my mind," Michelle said, dabbing with her handkerchief, "whether to freeze to death or be smoked like a herring over these outdoor fires."

"Well, wipe your tears, girl," Dennis said grinning. "I don't want people to tell Tony I hit you!"

Roddy Witten interrupted. "Hi, Lynn," he called. "Come on over

KINSHIP

BY JEANNE GUERIN BENGSTON

*Oh, man, what do you seek today,
As up and down the world you
go—
You look into another's face
So earnestly, what would you
know?*

*These others that you meet and pass,
What dreams, what beauty in
them lies!
Did you ever ask what they, too, seek
Eagerly, in your eyes?*

*Then, stop a moment, speak a word
Of comfort to that other:
Behind his aspect, strange and shy,
May stand your heart's own
brother!*

here." He motioned her to the other side of the fire where he stood, "Only a dope let's the wind blow smoke in her eyes." He came hi-balling around the huge fire and dragged her to his side. "Always stand with your back to the wind, and the smoke won't get you," he explained, looking on her from his superior height.

Just then the wind shifted and a great gust of heavy white smoke swept over them. Lynn rubbed her watering eyes. "You're so smart!" she stormed, "Mr. Know-it-all-Perfect." But Mr. Know-it-all-Perfect was already pulling her unceremoniously toward the pond.

"Come on," he said laughing, "You're warm enough. Let's skate."

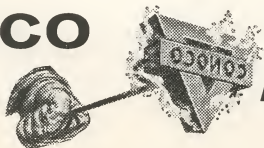
Lynn had been right about the gossips. By mid-afternoon on Saturday, Aunt Martha was busy relat-



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ing the bit about her conversation with Michelle the night before. Only by this time, it had become a night of frolicsome, questionable behavior.

Aunt Martha said nothing to Lynn, directly. (She was still punishing her with silence for her impudence about the dishes.) But she talked about her as though she were absent. "Mind you, Ada," she cried, "birds of a feather flock together!" She arched an eyebrow, dark and bushy, at Lynn.

Her mother looked a bit uncertain, but she interceded in her usual mild way. "Now, Martha," she said, "nobody's ever known the girl to do anything wrong. She's a good scholar, they tell me. I'd say she hasn't let the attention she's had from the boys turn her head."

Lynn opened her mouth to back up her mother in more heated terms, but before she could say a word, Joan arrived, followed by Patty.

"My sister's having a Christmas party," she exploded as she came in, "and she said I could come and I could invite you and Patty."

Lynn stared almost unbelieving, then literally pushing her two friends out of the kitchen and away from Aunt Martha's pricked-up ears, she hustled them up to her own room and shut the door.

Safe in their own domain, they shrieked and hugged each other for sheer joy. "Can we invite a boy?" Patty asked breathlessly.

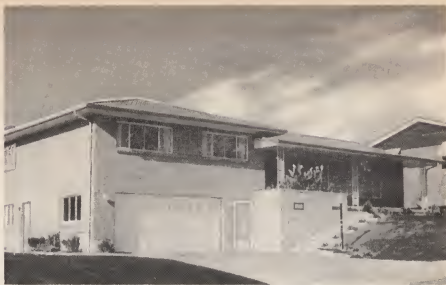
"Sure," Joan said with authority. "Nobody wants to give a party that's top-heavy with girls."

"Gee," Lynn said, "I'm sure glad you've got a big sister."

"Yeah!" Joan answered happily, "but she never was useful before."

Lynn invited Roddy Witten. He was a year older than she. That wasn't enough older to make her uncomfortable, she decided, but it was more grown up than the boys who were still sixteen and absolute infants.

Anyway, she could ask Roddy without embarrassment. They'd played tennis all summer, and sometimes she'd beat him. Besides she saw him all the time at the pool. He always singled her out and teased her unmercifully. When she was dry and warm, he'd push her back in and all that, but she always remembered to react disdainfully, as she was supposed to do. The funny thing was, that on the days he didn't

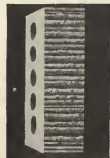


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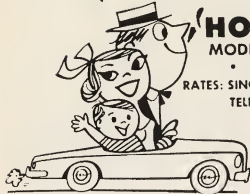
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show up at the pool, she was strangely lonely.

Roddy came for her promptly at eight, and though it was only three blocks, he came in a cab. Lynn hung on to her mother's hand at the last minute. There was the cab with its strange driver, not Roddy's father at the wheel. And Roddy. He seemed so, well "adult" in his dress clothes and proper manners. It was like going into a foreign country, Siberia, for instance, in midwinter. But she couldn't put off leaving. Roddy gave her his arm, and she was silently grateful.

The party was different, and she felt ill at ease. It was much, much quieter and more orderly than those of her own group. The guests stood about in twos and threes and talked. Not as many couples danced the fast numbers. No girls sat along one wall and boys along another. They all mixed and danced and traded partners with good grace. And there were no excited little tiffs between boys as there were when her own gang got together. She felt out of place, and kind of isolated. But Roddy didn't.

He was a good dancer, and he could handle even the fastest numbers. Lynn kept up with him. Once she was dancing she forgot about the others and how proper they were.

"Gosh, Lynn," Roddy said with real admiration, "you're a good dancer."

"So are you," she said breathlessly. They looked at each other in surprised acknowledgment that tonight had somehow altered their relationship. It was no longer necessary to tease her or push her in the pool. He could now say, "Lynn, you are lovely," and she would be able to give him a demure, "Thank you." The kid-stuff was over.

Lynn was at the table drinking punch when Patty slipped up. "Look who just came," she whispered, pointing surreptitiously to the hall. Lynn's eyes followed Patty's finger ... Tony Devon.

Patty pulled her into the dining room, and Joan joined them in a second.

"Why didn't you tell me Tony was coming?" Lynn demanded.

"I didn't know it," Joan whispered back.

Lynn was astonished at her own emotions. "Patty," she almost

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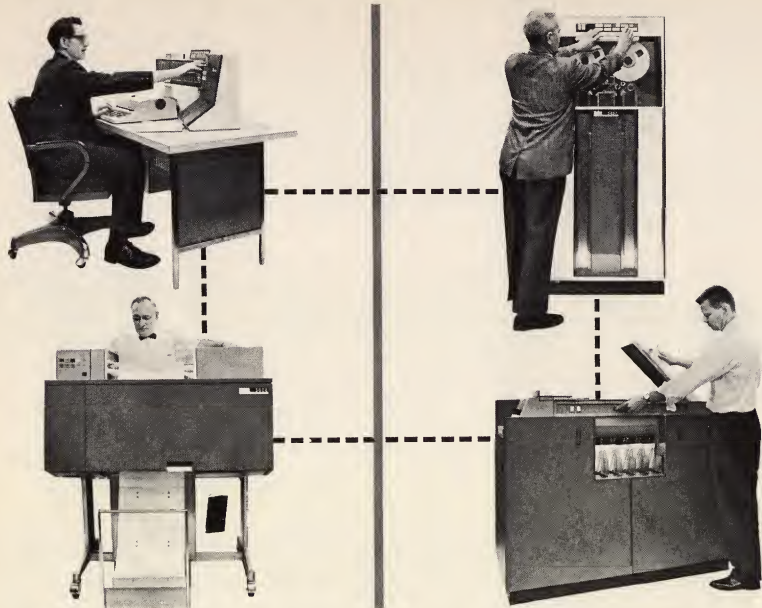
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sobbed, "I feel like I've got stage fright."

"I know," said Patty soberly. "He's so handsome and old." She wrinkled her freckled nose at Lynn. "What on earth will you do if he speaks to you?"

"I don't know," Lynn answered, agitated already by Tony's mere proximity.

"Gee," Joan said marvelling, "just think, you've known him all your life."

"She never *really* knew him when they were children," Patty pointed out.

Lynn was relieved when Roddy came searching for her. "Come on," he said, "this is a good number," and he swung her out onto the floor.

She tried desperately to keep her mind on the steps, but she kept watching Tony out of the corner of her eye, and running through a bright conversation in her head, in case he should notice her.

When he did speak, all of her carefully rehearsed words were useless.

"Hello, there," he said easily. "I didn't realize you'd grown up already. I was surprised to see you with this crowd."

"Oh," said Lynn, turning scarlet, "Joan's sister let us come." She floundered. "I mean, it was because Joan is her sister that we came."

Tony grinned. "Come on," he said, offering his arm, "shall we dance while we straighten this out?"

It was like floating all alone on your back in the river and only seeing the sky, high and blue above you. No earth, no people. Just you and the gentle rhythm of the water.

Her brain didn't function, so no words came out to confuse and mar the music and the exquisite sense of his arms about her, and the strength of him as he guided her among the dancers.

"Listen," he said finally, holding her a little away so that he could look into her face. "These boys are too old for you now. In two or three years, they'll be just right." He smiled. "You will have caught up by then." He brought his cheek down across her hair. "It's wiser to stay in your own crowd until you're really ready to make a change."

Lynn relaxed. He was just the same generous, wonderful Tony she had always known. Being away at college and growing so handsome and getting to be a full six feet tall, hadn't made the slightest difference.

"I'm not with this older crowd," she told him shyly. "Come on over and meet Roddy. He's my date." After that, he went off satisfied, and she and Roddy danced again.

There was a difference, she discovered in dancing with Tony and in dancing with Roddy, that she couldn't explain. With Roddy it was like playing a game. They both did their best to make the team look good. And it was fun . . . it was so much fun! But it wasn't the same thing at all, as dancing with Tony.

Roddy was doing a complicated new step and she matched it, and left Tony for later, when she could analyze her feelings.

“. . . the Constitution of our Country”

RICHARD L. EVANS



Each hour we live we have more reason to be grateful both for liberty and for law and for the inspired Constitution that makes these priceless things possible. And so another anniversary of the Constitution suggests some comment. Except for an occasional look back into history or an occasional present comparison, it seems we have too little awareness of what the Constitution means in its safeguards to freedom and personal privacy. Always there are those who would encroach upon men's liberties and lives, those who would intrude too much upon the freedom and privacy of people. James Madison said: ". . . If men were angels, no government would be necessary. . . . In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself."¹ This is a delicate balance. There is no faultless wisdom among men, and no certainty as to the temperance of power or opinion. All are human; all make mistakes, and thus we need the safeguards, the checks and balances, that permit a maximum of liberty within the least essential amount of law. And so we thank God for the free agency of man and for what, under Divine Providence, our fathers fashioned for us. But "Liberty lies in the hearts of men and women," said a highly competent source, and "when it dies there, no constitution, no law, no court can save it."² Concerning the Constitution, George Washington said: ". . . It will be so much beyond anything we had a right to imagine or expect . . . that it will demonstrate as visibly the finger of Providence, as any possible event in the course of human affairs can ever designate it."³ ". . . Let us take heed to our ways," said William Maxwell Evarts, "and while it is called today resolve that the great heritage we have received shall be handed down through the long line of the advancing generations. . . ."⁴ "Nothing is more shameful for a man than to . . . enjoy it without transmitting it to the next generation. . . ." God grant that we may more often remind ourselves of what our fathers fought for, lived for, died for, that ". . . this land shall be a land of liberty."⁵ —and, in Franklin's words—"that not only the love of liberty, but a thorough knowledge of the rights of man, may pervade all the nations of the earth. . . ."⁶

¹James Madison, *The Federalist*, No. 51, February 8, 1788.

²Judge Learned Hand.

³George Washington to Marquis de Lafayette, May 28, 1788.

⁴William Maxwell Evarts, "What the Age Owes to America." From centennial oration delivered at Philadelphia July 4, 1876.

⁵Charles Sumner, Senator, Chairman for ten years of the Committee on Foreign Relations Oration on the True Grandeur of Nations, delivered in Boston, July 4, 1845.

⁶Vergil 10:10-14.

⁷Benjamin Franklin to David Hartley, December 4, 1789.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, September 16, 1962. Copyright 1962.

COUNTRY CHRISTMAS

BY ROBERT AVRETT

*Outside, the fields are carpeted in white
And fenceposts stand like sheeted silhouettes
Of sentinels on guard throughout the night,
As motionless as rows of marionettes.*

*Nocturnal rabbit tracks crisscross the snow,
A bluejay's call comes shrilly from the trees
Behind the barn, and sparrows come and go,
Intent on breakfast rather than their ease.*

*The house is filled with laughter and with noise,
And packages are searched for in great glee
By squealing little girls and shouting boys,
As they loot joyously the loaded tree.*

*The teenagers are much more dignified,
For each already has received a clue;
The parents watch the group with smiling pride,
Both grateful these are theirs, and Christmas, too!*



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But in the morning, it was not Tony she thought of when she awakened, at least not directly. It was Aunt Martha.

She lay there under the warm covers and remembered Roddy with his careful compliment, and Tony's arm guiding her firmly across the dance floor, and she shivered with the intensity of the knowledge that had begun to awaken in her.

In the intuitive cocoon in which she lay, comfortable and cherished, she beheld Aunt Martha for the first time as she really was, a woman growing old, unloved, and very much alone. With her new comprehension, she began to understand in some measure her mother's compassion for her sister.

Before she sat down to breakfast, she went over to her aunt's chair. "Aunt Martha," she said simply, "I'm so sorry I was rude to you the other night." She put her arm around her aunt's straight, hard shoulders and hugged her. At first it was like hugging granite, but the stiffness gradually disappeared, and the grim, distant expression left her aunt's face.

"That's all right, child," she said, her words shooting out like the nervous jerkings of a bunny's ears. "Did you have a nice Christmas party?"

"Yes, oh, yes, I did!" Lynn said. "Roddy and I danced every dance, almost. . . ." Her face lighted with sudden enthusiasm. "Roddy says Kite Hill's like glass. He's coming by to help me sharpen the runners on my sled."

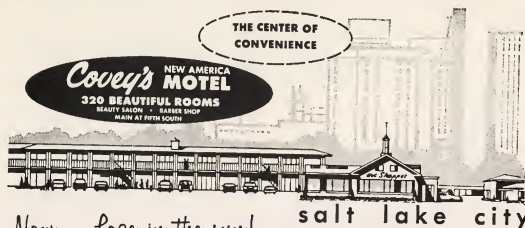
Her mother smiled. "Roddy's a good boy," she said. "He'll make some girl a fine husband some day."

"Yes," Lynn agreed, "he really will."

Husband. . . . She cocked her head on one side and a dreamy look drifted across her face. She unfolded her napkin and placed it in her lap. The little blue monogram embroidered in the corner had whimsically changed. It was L.D. now, Lynn Devon, in lovely, rounded letters. She traced and retraced it, as she dreamed of Tony's face.

"Eat your breakfast," Aunt Martha said. "It'll be stone cold."

Absently, Lynn picked up her spoon, but she remembered to smile at Aunt Martha. . . . Aunt Martha, who if she had ever had a dream, had long ago abandoned it.



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1962-63 BYU SCHEDULE

DATE	OPPONENT	PLACE	TIME (MST)
Nov. 30	Oregon	Eugene	9:00 PM
Dec. 1	Oregon	Eugene	9:00 PM
Dec. 7-8	Oklahoma City	Provo	8:00 PM
Dec. 14-15	Wichita	Provo	8:00 PM
Dec. 21-22	Baylor	Provo	8:00 PM
Dec. 26-29	Quaker City Tournament	Philadelphia	TBA
Dec. 31	Ohio State U.	Columbus, O.	6:00 PM
Jan. 2	Memphis St.	Memphis	7:00 PM
Jan. 5	Utah State	Logan	8:00 PM
Jan. 11	Arizona St.	Tempe	8:00 PM
Jan. 12	Arizona U.	Tucson	8:00 PM
Jan. 19	Utah	Provo	8:00 PM
Jan. 26	Utah State	Provo	8:00 PM
Feb. 2	Montana	Provo	8:00 PM
Feb. 8	New Mexico	Provo	8:00 PM
Feb. 9	Wyoming	Provo	8:00 PM
Feb. 15	Arizona	Provo	8:00 PM
Feb. 16	Arizona St.	Provo	8:00 PM
Feb. 23	Utah	Salt Lake City	8:00 PM
Feb. 28	Wyoming	Laramie	8:00 PM
Mar. 2	New Mexico	Albuquerque	8:00 PM

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The Habit of Improvement

(Continued from page 897)

stimulate personal improvement. The individual worlds within people determine to a large extent the type of world that exists about them. Intrapersonal exploration and understanding is as vital as interpersonal explorations. Discover yourself, know what your strengths and weaknesses are, and then plan experiences that will bring development and soul-strength into your life.

Broaden your scope of interest. Do this by cultivating friendships and associations with people in other fields. A sense of "balance" in life is important to the people with whom one associates.

Keep a systematic file and review its contents regularly. Interest begets interest, and the process of personally choosing several subjects about which more knowledge is desired almost guarantees an expanding future if the material collected is filed in some manner that will make it repeatedly useful.

Put your ideas in writing and review them periodically for further stimulation. Ideas seem to have a biogenetic characteristic. If you have one to work with, others are soon born but where none exist they are very difficult to obtain. The great worth of the written word is its bank-like quality of saving ideas for the future. A person will reap more from his own creative ability if he constantly exercises it rather than always depending upon the fruits of another's labor.

Outline, in writing, your personal philosophy—review it, watch it grow, challenge it. Everyone's philosophy needs refinement. One way this can be accomplished is by making it explicit and objective in the form of the written word. Let someone else read what you have written and react to it. Reread it yourself each year or so and carefully consider the changes you make and why you are making them.

Prepare a new talk for each speaking assignment whenever possible. It is easy to get in a rut—to take the easy path. Fight this tendency by striving for freshness and current interest in assignments of teaching or speaking. Do not develop subject

"hobby-horses" or ride one preparation to death.

Think in terms of change or at least of challenge occasionally. Puppet-like acceptance too often leads to stagnation and mental atrophy. A personality is a unique creation. Each one has contributions that only he can make. But, in order for this contribution to come forth, the necessity to sometimes challenge the *status quo* must be retained and acted upon.

Be a good listener. The ingestion of information is a prerequisite for the digestion and dissemination of the same. The art of listening is too often lost in the lives of those who are responsible for the dissemination of information. And where such is the case it is easy to assume that this same courtesy is missing in the communication with one's Father in heaven.

Test your ideas on your family for refinement. The honesty of family members is the safest sounding board one can utilize. Though often lacking in depth and breadth, the reaction of family members will stimulate invaluable re-evaluations.

Turn aimless "talk sessions" into subject centered discussions that are vital to that particular group. The "after hours" treatment of worthwhile subjects often develops meaningful conclusions because of the relaxed atmosphere. On the other hand, such discussions can also degrade to faultfinding, with everyone being encouraged to jump on the bandwagon. The efforts of one individual can be the deciding factor as to whether time is well-spent, wasted, or misused.

Learn to ask provocative questions. When subjects are under consideration strive to extend the treatment beyond the stage of rehash. An incisive question can turn a dry and unprofitable class or meeting into a worthwhile and challenging opportunity. Honesty should be the rule of thumb in the use of questions. Embarrassment of anyone in the group, especially the discussion leader, is not the goal.

Enroll in formal classes at night school or summer school. Take advantage of the opportunities to benefit from specialists in your areas of interest.

Establish goals and aims that demand you to become more than what

you are at present. Several years ago a preacher in New Mexico placed the following sign beside the walk leading to the door of his parish. "There is no hope for the satisfied man." Whenever you have a choice to make, other things being near equal, choose the hardest. This choice will call forth more effort and from that effort will spring forth fruits of personal development.

Share your ideas whenever you have the opportunity. Knowledge is one resource you can continually give away and never be left with less than you started with. In actuality you gain in the process of giving.

Pray for inspiration and divine guidance. The primary source of strength and the source of all good is God. He cannot be neglected in the quest for personal development if success is to be realized.

Cultivate the capacity of gratitude. In a recent study of the annual conference addresses delivered by the presidents of the Church the subject of "gratitude" ranked second among the major themes stressed by the prophets since the organization of the Church in 1830. There can be little or no humility without gratitude, and without the capacity to appreciate there is no joy or pleasure, neither physical nor spiritual. Someone has said that where gratitude is not expressed, there is none in the heart. Certainly this is true insofar as the person who should receive that unexpressed gratitude is concerned. To his knowledge there is no gratitude. It must be expressed or it does not exist for him.

Become an active participant in a dynamic organization. No organization is more dynamic, more geared to the individual, more interested in personal development, or more challenging than The Church of Jesus Christ of Latter-day Saints. And, though the roles of opportune service extend beyond this organization they should not exclude it.

In developing the habit of improvement it is hoped the reader will keep in mind that perhaps the most important of all its fruits is the conviction that is developed—a testimony of the truthfulness of what one teaches based upon experience. The habit of improvement, in its highest sense, helps one to realize that true love is expressed by service and that the true test of gratitude is obedience.

The Church Moves On

SEPTEMBER 1962

9 Elder J. Malan Heslop sustained as first counselor to President Gerhardt Dreschel of Pioneer (Salt Lake City) Stake succeeding Elder Lamont W. Olsen. Donald W. Hemingway sustained as second counselor, succeeding Elder Heslop.

Andrew G. Hunt sustained as first counselor to President Francis B. Winkel of Hayward (California) Stake, succeeding Sterling Nicolaysen who is the president of the Andes Mission. Joel P. Gold sustained as second counselor, succeeding Elder Hunt.

16 The Church began a series of fifteen minute short-wave radio programs to be beamed to the world twice weekly in English and in Spanish. President David O. McKay led the series with a brief inaugural message. Elder Richard L. Evans of the Council of the Twelve announced the program. Using the facilities of station WRUL, Boston, the English program will commence at 2:40 pm Eastern Standard Time on Sundays and Thursdays, and will use two frequencies, 15380 and 17845 kilocycles. The Spanish language broadcasts, similar in content, also on WRUL, will be heard on Sundays and Thursdays at 7:45 pm EST. Here four frequencies will be used, 9555, 9695, 11855, and 15390.

17 The First Presidency issued a statement saying: "We commend the charitable and worthy objectives of the community agencies embraced within the United Fund to the serious consideration of our members and other residents of the community." The endorsement was similar to statements made in other years.

22 The appointment of Mrs. Fawn H. Sharp to membership on the general board of the Relief Society was announced.

23 Spencer H. Osborn sustained as president of Granite (Salt Lake City) Stake succeeding President W. Howard Allen, recently called as president of the Northern California Mission. L. DeVon Mecham and Walter Price sustained as counselors in the stake presidency. President Osborn and Elder Mecham had been serving as counselors to President Allen.

24 Mrs. Fern Lucinda Tanner Lee, 65, wife of Elder Harold B. Lee of the Council of the Twelve, died this morning in a Salt Lake City hospital, following a cerebral hemorrhage. Funeral services were held September 26.

29 Ten new members have been added to the youth committee of the Church Co-ordinating Council after approval by the First Presidency and the Council of the Twelve. They are: J. R. Allred and James H. Bell, Jr., both of Hyde Park, Utah; David W. Bennett and Mrs. Bud M. Jacobsen, both of Salt Lake City; Ira N. Hayward, Mrs. Ida-Marie Logan, Mrs. Margaret B. Merkle, and Evan N. Stevenson, all of Logan, Utah;

(Continued on page 974)



Christmas Card Cookies by Clabber Girl

Here is Clabber Girl's contribution to Happy Holidays, especially designed for the small fry ... a Christmas stocking special.

Yield: 3 dozen cookies

1½ cups sifted all-purpose flour	1½ teaspoons ground ginger
1½ teaspoons Clabber Girl Baking Powder	¼ cup sugar
½ teaspoon salt	¼ cup shortening
	¼ cup molasses
	1 egg, beaten

Sift together flour, Baking Powder, salt, ginger, and sugar into a mixing bowl. Cut in shortening until mixture is fine. Add molasses and egg; mix until well blended. Roll out to ¼-inch-thickness on lightly floured board. Cut into squares or rectangles. Place on ungreased cookie sheet. Bake in a 350° F. (moderate) oven about 8 to 10 minutes. Cool. Decorate to simulate Christmas cards.

It's the Balance that Counts...

Only Clabber Girl provides the balanced double action that guarantees uniform rising action in the mixing bowl plus that final uniform rise to light and even texture in the oven ... balanced double action means better baking.



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Church Moves On

(Continued from page 973)

Ralph B. Keeler, Midvale, Utah; and Albert L. Payne, Bountiful, Utah. Mrs. Jacobsen is assigned to the Youth Planning Committee. The others will function on the task committee study and planning for youth activities and curriculum.

30 Lawrence J. Bills sustained as president of Salmon (Idaho) Stake with Ray Edward Infanger and Ashby David Nelson sustained as his counselors. They succeed President Heber Earl Stokes and his counselors, Harold Curtis Havens and Edward H. Corbett.

Forest J. Squire sustained as president of Cleveland (Ohio) Stake succeeding President Elvin Doyle Robinson. M. Brent Marriott and Robert F. Williams sustained as counselors. Both President Squire and Elder Marriott served as counselors to President Robinson.

Delmont Hayes sustained as first counselor to President Ward C. Holbrook of Bountiful South (Utah) Stake succeeding M. Newell Tingey. Sterling E. Beesley sustained as second counselor succeeding Elder Hayes.

OCTOBER 1962

3 The annual conference of the Relief Society opened today with a Tabernacle meeting for stake boards and mission officers this morning; a general session this afternoon, and a reception for stake boards and mission officers this evening in the Relief Society Building.

4 The First Presidency announced the appointment of Dr. Leroy J. Robertson as chairman of the general music committee, succeeding the late Tracy Y. Cannon.

Departmental sessions, in the Tabernacle and other buildings throughout the city, was the order of the day for stake and mission officers at the Relief Society conference.

A genealogical meeting convened this evening in the Assembly Hall on Temple Square.

5 With President David O. McKay presiding and conducting, the 132nd semi-annual general confer-

ence of the Church convened in the Salt Lake Tabernacle.

An evening meeting was held in the Tabernacle concerning missionary work.

On this and Saturday evening many missionary and servicemen's reunions, a tradition of conference time, were held throughout the city.

6 An early morning meeting in the interests of the Church welfare plan was held in the Assembly Hall as part of the general conference.

The Saturday morning session of general conference was video-taped in half-hour segments; the tapes were to be flown east overnight and used by television stations in the East on Sunday.

During the Saturday afternoon session, Elder Nathan Eldon Tanner was sustained as a member of the Council of the Twelve; Bernard P. Brockbank was sustained as an Assistant to the Twelve; G. Carlos Smith, Jr., was sustained as general superintendent of the YMMLA; and Isaac M. Stewart was sustained as president of the Tabernacle Choir.

Direct-wire connections brought the general priesthood meeting to some 338 Church meeting places.

7 With the two sessions Sunday, the glorious spiritual feast that is the general conference of The Church of Jesus Christ of Latter-day Saints was brought to a close. In all, the proceedings were telecast in part by 125 stations with a potential audience of seventy-seven million. It was also broadcast by radio stations, and shortwaved to Europe and to South America, in both English and Spanish.

The semiannual conference of the Deseret Sunday School Union was held in the Tabernacle this evening.

10 At a special meeting of the Assistants to the Council of the Twelve, President David O. McKay set Elder Bernard P. Brockbank apart for his new calling.

11 Elder Nathan Eldon Tanner was ordained an apostle by President David O. McKay at the weekly meeting of the First Presidency and Council of the Twelve.



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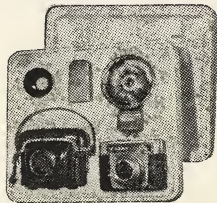
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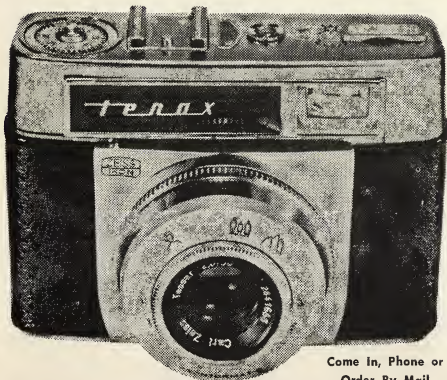
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A quorum secretary should keep accurate monthly finance records. Forms for this purpose are in the quorum roll book obtainable at the office of the Quorum of the Twelve upon application. Reports on the status of the quorum's financial condition should be made at each quorum business meeting. The presidency of the quorum should verify the accuracy of each report before accepting it.

Accurate quorum financial record keeping requires that the balance on hand at the end of a year be transferred to the proper column to begin the new year.

Many quorums make up the annual finance report but in entering the starting balance seem to pick the figures out of thin air, for these have no relation to the balance on hand with which they ended the previous year.



**MELCHIZEDEK
PRIESTHOOD**

Note that the balance at the end of 1961 is shown above. Now, when making the report for 1962, enter this balance as follows:

If no record has been kept of this balance in the quorum record (it seems impossible that this could happen), then ask the secretary of the stake Melchizedek Priesthood Committee. He has to enter it on his report to the general priesthood committee.

THE PRESIDING BISHOPRIC'S PAGE

WHY TITHING SETTLEMENT?

A few days following the close of each year, every bishop throughout the Church conducts in his ward what is known as "tithing settlement." On this occasion members of the Church are privileged to meet with the bishop and examine their personal tithing records and the records of their other contributions to the Church. This examination of his financial record makes it possible for the member to calculate and determine any additional amount needed to become a full tithepayer before the books are closed for the year.

The bishop will inquire whether the member is a full or part tithepayer or is exempt from the payment of tithing, and the official records of the Church will be marked according to the verbal statement of the tithepayer. After the tithing settlement, this record is forwarded to the general headquarters of the Church, with a copy being retained by the bishop and the stake president.

In those cases where members fail to attend tithing settlement, the bishop is obligated to make an official judgment of their tithing status and mark their records full, part, or exempt. It is therefore obvious that when members neglect to attend tithing settlement and declare their status, the bishop as the common judge in Israel is left to make the determination on the official records of the Church of those members' tithing status. The tithing settlement affords each

member the opportunity personally to audit his financial record, thereby verifying the correctness of the bookkeeping of his contributions.

A person can conform to the requirements of the tithing law by making a lump sum contribution at the end of each year. It is usually wiser, however, to pay tithing as one's income is received, thereby eliminating the necessity of acquiring a large sum of money at the end of the year. Occasionally, members experience real disappointment by waiting until the end of the year to pay their tithing, and they find that they have saved an inadequate amount to meet their tithing needs.

Every member of the Church who consistently pays his tithing knows the great blessings and benefits that are derived from obedience to this divine law, and he becomes aware of the pronouncement of Malachi's injunction to "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Malachi 3:10-11.)

Can any afford not to pay tithing?

YOU AND YOUR BISHOP

On an occasion in ancient Israel, Joshua was assigned to lead the forces of Israel in battle against Amalek and his people. This battle was observed by Moses, Aaron, and Hur from the top of a nearby hill. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

"But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun." (Exodus 17:11-12.)

Joshua and his forces won the battle, but the most significant thing that happened on this day was that Israel was taught a great lesson. The necessity to sustain and uphold the hand of their leader was demonstrated as essential to find favor with God. It would be well for each of us to learn this lesson today. The Lord in his wisdom has designated various offices in the Church for the perfecting of the members and for the performing the work of the ministry. Among all of these offices, there is scarcely any that is more significant than that of bishop. When a man is ordained and set apart to preside over a ward, every person who dwells in that ward has a personal responsibility to uphold the leader's hand, to sustain the leader's ministry, if the ward member is to find favor with God.

How consistent are you in upholding the hand of your bishop? Do you sustain him only when his actions conform to your desires? Do you blame and criticize your bishop when things seem to go wrong? Would things really go wrong if each member did his part in helping to carry his share of the load? Does criticism improve the situation? Should not the proper attitude be one of doing more, praising more?

If you had walked the earth during the Meridian

of Time, would the choice made by the Savior of a fisherman have seemed proper? Would you have had contempt for a lowly carpenter? Would the selection of a tax collector have seemed desirable? Does it make any difference that you have a university degree, and your bishop makes his livelihood as a painter or a plumber? Can the wisdom of men compare with the wisdom of God? Would the eloquent and fluent speaker consider his status greater than that of Moses with his hesitant speech? Is not this what the Lord warns us about when he said, "... O ye vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29.)

The most distinctive doctrine in the Church, indeed the basis for the entire church structure and doctrine, is revelation. The Lord by revelation has established the bishop as the common judge in Israel. It is the bishop who has the mandate to care for, and the discretion in caring for, the needy of the Church. As a companion to the responsibilities thus vested in the bishop, the Lord has made provision to give to the bishop an especial mantle in his ordination. Included with this mantle is the spiritual gift of discernment, the gift of proper counseling and of ordering the temporal affairs of the Church.

This mantle is vested in a bishop regardless of his professional training. As a result thereof, in areas of his discretion, he is given special spiritual gifts that do not come by profession or otherwise; and it behooves the membership of the Church to be obedient to the Lord's order, to uphold the hand of their bishop.





TODAY'S FAMILY, FLORENCE PINNOCK, EDITOR



ACCENTUATE THE Beautiful

Say "Merry Christmas" this year with something beautiful for your home. I don't mean for you to go to an expensive specialty shop and mortgage your life for a piece of art; but add something lovely for your family to live with and enjoy. Beauty can be bought for a small price. Why hang a common, ordinary picture on your wall when you can accentuate the real and give yourself for Christmas a Rembrandt or a Picasso, depending on your taste? No one I know could have purchased that Rembrandt which was acquired recently by a museum for a price of over two million dollars, but anyone could buy a good copy or reproduction of a masterpiece and have it simply framed. Just living with something great can add dimension to your life and also to the lives of your children. Young people should learn the difference between the real and the good and the shoddy and the common.

Life is richer as your appreciation for great art grows. Per-



haps the gift of beauty you will choose for your home will be a record by a master composer to be played and replayed by your children. A great symphony led by Monteux or Ormandy, a Tchaikowsky concerto brought to life by Van Cliburn can add that real beauty to your lives. To live with great artists in this way cannot help pushing back the four walls of your home and bringing new meaning and depth to every member of the family. A person is never poor if he lives with beauty, even if that beauty is only tucked away in his heart.

"Oh, better than the minting
Of a gold-crowned king
Is the safe-kept memory
Of a lovely thing,"

Sara Teasdale

Beauty can be a memory, but memories must be made. Beauty must be awakened in a child by a delicacy of line, an elegance of form, a grace of motion, or a perfection of



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proportion. The refinement and charm of a home is built by combining art in every form and bringing it into concrete being. Great art includes humor, joy, sadness, and pain, but such feelings bring growth, and even tiny children can be taught to react to art's stimuli.

Look around the house and take stock of the need for real beauty. Then take what you can afford be it \$25, \$5, or just \$1 and go on a beauty hunt. Bring back a treasure your family will live with and love. Great art never becomes trite with the passing of years. It mellows, and you mellow while living with it.

Christmas is a time for beauty, a time to add loveliness to your home

We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its end.
—Emerson

in every possible way. Intangible things like a happy smile, a cheerful word, a kind thought can be beautiful. As the song goes, "There is beauty all around when there's love at home." Tangible things such as a symmetrical Christmas tree, a plump holly wreath, well-proportioned little figures in a creche, a red basket filled with fluffy white popcorn, a flaming fire burning, reflecting itself on the hearth, gifts wrapped with love and care, a lone red candle, a perfect loaf of nut bread, a mound of choice homemade candy all add up to a special kind of beauty. Say "Merry Christmas" this year by acquiring something beautiful for your home and also say "Merry Christmas" to your friends by inviting them to your home to share the beauty of friendship.

Now let us plan some holiday entertaining. Make out your guest lists and menus well in advance. With good planning the party will be fun for you, too. Here are some suggested menus.

Lazy Susan Supper

Salad makings on a 3-tiered Lazy Susan

Hot mugs of soup

Variety of crackers

Refill the Lazy Susan again with nuts, candies, and brownies* for

dessert.

Elegant Luncheon

Party Chicken Breasts*
Cranberry Mold Salad
Celery, Carrot sticks, Olives
Blueberry Muffins
Vanilla Ice Cream with Hot
Mincemeat Sauce

Open House

Ham Rolls in Blankets
Water Cress or Cream Cheese
Sandwiches

Fresh Pineapple cubes on picks
Nuts Mints

Hot Wassail Treasure Bars

Holiday Breakfast

Pecan Waffles
Hot Homemade Syrup
Grilled Canadian Bacon
Cranberry Juice
Pastel Divinity*

Dip Buffet

Line up a half-dozen different dips in crystal dishes on the buffet and have a tiered stand of potato chips, carrots, and celery sticks, pretzels, onion crackers, etc., to dip. A sparkling punch bowl filled with a fruit punch and a crystal or silver-stemmed dish heaped with butter mints would complete the picture and also make a friendly buffet.

Easy Brownies

$\frac{3}{4}$ cup butter or margarine
 $1\frac{1}{2}$ cups sugar
3 eggs unbeaten
1 cup and 2 tablespoons flour
 $\frac{2}{3}$ cup cocoa
 $\frac{1}{2}$ cup dried skim milk
 $\frac{3}{4}$ teaspoon baking powder
 $\frac{3}{4}$ teaspoon salt
2 teaspoons vanilla
1 cup walnuts coarsely chopped

Cream the butter and add the sugar, creaming well. Add the eggs one at a time and beat well after each addition. Sift the dry ingredients and add to the creamed mixture. Fold in the vanilla and the nuts. Spread in a well-greased 9 by 14 by 2 inch pan. Bake at 350° F. for about 30 minutes. Remove from the oven while still soft and chewy. Cool in pan and cut into bars while still warm. This recipe will make 30 bars. Delicious

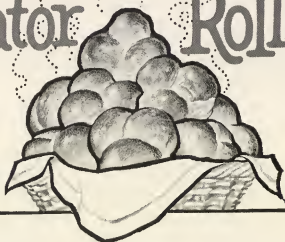


Even would-be homemakers recognize a good thing when they see it — pure U and I Sugar. It's tops for cakes and frostings and other holiday sweet treats... in fact, it's the purest, sweetest, finest sugar you can buy for all kinds of baking, canning and candy making.

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Refrigerator Rolls!

Mix 'em now,
bake 'em later—with
Fleischmann's
high, high-rising yeast



REFRIGERATOR ROLLS (makes about 24)

$\frac{3}{4}$ cup hot water	2 packages Fleischmann's
$\frac{1}{4}$ cup sugar	Active Dry Yeast
1 tablespoon salt	1 cup warm water
3 tablespoons Fleischmann's	1 egg beaten
Margarine	$5\frac{1}{4}$ cups unsifted flour

Mix hot water, sugar, salt, margarine; cool to lukewarm. Dissolve yeast in warm water. Stir in lukewarm mixture, egg, 3 cups flour. Beat until smooth. Add rest of flour, mixing well. Place dough in greased bowl; brush top with soft margarine. Cover tightly with waxed paper or foil. Refrigerate until doubled in bulk or until needed (up to 4 days). To use, punch down, cut off amount of dough required and form into favorite shapes. Cover; let rise in warm draft-free place until doubled, about 1 hour. Brush with melted margarine. Bake in 400° F. oven about 10-15 minutes.

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iced with a butter chocolate mint frosting.

Party Chicken Breasts (for 8)

- 8 half chicken breasts, boned
- 1½ cup sour cream
- 2 teaspoons Worcestershire sauce
- ¼ teaspoon Tabasco sauce
- ½ teaspoon paprika
- 1½ teaspoons salt
- pinch of garlic powder

Clean and wash the chicken and remove the skin carefully so as not to break the piece. Place boned chicken breasts in a bowl. Mix the other ingredients together and pour over the meat. Cover and marinate overnight. One and one-half hours before baking the chicken, remove from marinade, and coat each piece carefully with fine dry bread crumbs. Marinate again in covered dish for 1½ hours in refrigerator. Remove from dish and place carefully in shallow baking pan. Cover with remaining sour cream mixture. Cover tightly with heavy aluminum foil and bake in a 325° F. oven for one hour and fifteen minutes. Remove foil last 10 minutes of baking. Make a casserole of sage dressing. Bake and place the chicken breasts on top of the dressing to serve.

Ham Rolls in Blankets

- 3 cups cooked ham ground with finest blade

Season to taste with pepper, garlic powder, Worcestershire sauce, and catsup to moisten slightly. Make a regular pie crust using only two-thirds the usual amount of shortening. Roll dough a little thinner than for a pie and cut into oblong pieces 2 by 3 inches. Make a little finger-sized roll of the ham mixture and place on pastry. Wrap the pastry around the ham and seal well. Place rolls on shallow pan and brush lightly with beaten egg yolk and bake at 425° F. until brown—about 12 minutes. Prepare the rolls for baking the day before the party and bake just before serving. Serve hot.

English Wassail (serves 25)

- 2 cups sugar
- 1 quart water
- 2 full-sized cinnamon sticks
- 10 allspice berries
- 1 whole piece ginger

- 12 whole cloves
- 10 oranges, juiced
- 8 lemons, juiced
- 2 quarts apple cider or apple juice
- grated rind of 2 oranges and 1 lemon

Combine the sugar and water and boil together for five minutes. Tie together in a little bag of cheesecloth all the spices and let stand in sugar water syrup overnight. Remove spices. Add orange and lemon juice and grated rind and the apple cider or apple juice and heat to piping hot. Serve immediately.

Treasure Bars

- ½ cup butter
- 1 cup brown sugar
- 3 eggs
- ½ cups flour
- 2 teaspoons salt
- 3 tablespoons milk
- 1¼ cups coarsely chopped nuts
- 1 cup candied fruit mix
- ¾ cup candied red cherries cut into halves
- ½ cup raisins
- 2 teaspoons vanilla
- ¼ cup sugar

Cream the butter and the brown sugar; add 1 egg. Cream some more. Add the flour and salt alternately with the milk to the butter mixture. Blend well. Spread in a buttered 15 by 10 by 1 inch pan. Bake in a 350° F. oven for 10 minutes. Meanwhile mix the nuts, fruits, and vanilla. Beat the remaining 2 eggs slightly and stir in the ¼ cup sugar. Add this to the fruit mixture and spread over the hot layer. Bake about 20 minutes longer in a 350° F. oven. While still warm cut into bars. Will make about 50 bars.

Pastel Divinity

- 3 cups sugar
- ¾ cup light corn syrup
- ¾ cup water
- 2 egg whites
- 1 package Jello (any flavor)
- 1 teaspoon vanilla
- 1 cup chopped nuts
- ½ cup grated coconut

Mix the sugar, syrup, and water until the sugar is dissolved. Bring to boiling and cook to form a hard ball when a few drops are tested in cold water. Meanwhile beat the egg whites until they fluff up, then add



DIRECT SHOPPER



the dry Jello gradually, beating until the mixture holds a definite peak. Pour the syrup into the egg white mixture in a very fine stream beating constantly until candy holds shape and loses its gloss. Fold in the nuts and coconut. Quickly pour into 8 inch square pan. Let set. When cutting dip knife into hot water during the process. Will make 49 large pieces.

Dips

1. Cream cheese spiked with steak sauce and Tabasco, stir in chopped pecans for crunch.

2. Cream together 1-8 oz. package cream cheese with 1 teaspoon lemon juice, dash of onion salt and garlic salt and black pepper, add 1 teaspoon Worcestershire sauce and one can of drained crab or shrimp.

3. Avocado Dip

2 medium-sized avocados peeled and pitted

1 small onion grated

½ cup mayonnaise

½ cup sour cream

1 teaspoon sugar

1 tablespoon lemon juice

½ teaspoon Worcestershire sauce

Dash of Tabasco

½ teaspoon garlic powder

½ teaspoon Accent

1 drop green food coloring

Mash the avocado; add all the other ingredients. Whip together thoroughly. Chill in covered container until time to serve. Makes 1 pint.

4. Golden Dip. Fold in grated, hard-cooked egg yolk to dip number one and leave out the pecans.

5. Chili dip. Mix together ½ cup shredded sharp cheese, 1-one pound can pork and beans sieved or mashed, dash of garlic salt, chili powder, onion salt, cayenne pepper, 1 teaspoon lemon juice, 1 teaspoon Worcestershire sauce, dash of Tabasco. Heat and stir so it will not burn. Serve hot, topped with crisp crumbled bacon.

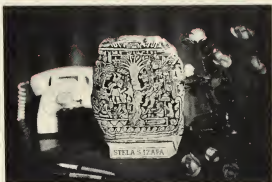
6. Cottage cheese holiday dip. Blend 12 oz. carton creamed style cottage cheese, 1 teaspoon lemon juice, 1 tablespoon mayonnaise, in a mixer or blender. Add onion and garlic salt to taste, fold in 2 tablespoons chopped pimiento, 2 tablespoons green pepper chopped fine. Mound in a crystal dish.



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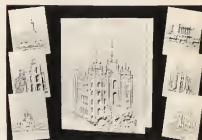
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CREATIVE FAMILY LIVING*

BY BEVERLY ROMNEY CUTLER

HOME NIGHTS AND SPECIAL FAMILY OCCASIONS

President David O. McKay tells us, "I know of no other place than home where more happiness can be found in this life. It is possible to make home a bit of heaven; indeed, I picture heaven to be a continuation of the ideal home." How truly he spoke! Our home is the happiest place on earth. Let me tell you a little about the fun times we have together as a family.

First of all, let me introduce you to our children. Joyce is eight, Sherrie is seven, Bob is approaching six, Gordon is almost five, and Carol is almost two.

Let's begin with *Home Night*. We have a "home night" or "family night" every week, and my, how the children look forward to it!

Home night serves many purposes in the life of a family. First of all, it's fun! It develops a family closeness and solidarity. It promotes mutual appreciation among members of the family. It presents an opportunity for each member of the family to develop his own talents and abilities and enhances his recognition and gratitude for the talents and abilities of the other family members. It provides a chance to teach the child to think, "How nice little brother's contribution is," rather than, "I can do better." The children learn to appreciate each person

as an individual.

Home night sets a goal. Our children work all week on things for it. Several times during the week when I am tucking them into bed they whisper in my ear what they are going to make for home night. During the day I hear them tell each other about what they are making and add excitedly, "It's for home night!" They carefully tuck things away to keep Daddy from seeing them until they can surprise him with them at home night. Often they make a dozen different items for their particular part on the program. By the time home night arrives, they sometimes have forgotten that the painting or puppet made at the first of the week was for home night; but the important thing is that they look forward to it joyfully and plan and work toward it, and that it means so much to them.

A priceless family tradition is created as home nights are held week after week through the years. Wonderful memories and examples will be given to the children to carry with them through life and to pass on to their own children.

Spiritual development is another very important purpose of home night.

We have two types of home nights which could be termed "formal" and "informal."

In our formal weekly home nights we follow a definite procedure. We have a regularity to them. Because of Bob's heavy schedule of Church responsibilities and teaching, we can't hold home night on the same night each week, but we plan ahead and try to be sure to schedule one every week, setting it up well in advance. It is important to have the home night at definitely scheduled intervals. Otherwise it is very easy to slip up and let the time go by until the months and years pass with the family missing the blessing they could receive from this activity.

Preparation is very important in the planning of home nights. It could be possible to give little thought to one's contribution or to do the same thing over and over so the freshness is lost and the evening loses its meaning. We have decided as a family that we will each do something different for the program and that each of us will vary the type of contribution we present from week to week.

Another procedure we follow is to have the head of the family preside each time. This helps the children to understand that we do have a family head and to respect him in this position.

We make the assignments each week for the coming week and write them in our "home night book." We assign a different child each week to say the prayer, choose and lead the song, lead the other children in the scripture, and to plan and prepare the treat.

Our procedure for home night enables each child to have individual and group turns to participate in presenting something to all of us.

We also have a built-in opportunity to give instruction and correction on such matters as how to stand before a group and how to speak effectively.

The pattern we follow for home night is as follows: We all sit together on the couch. (Now that we are big enough to fit snugly, we sometimes draw up a chair or two.) Daddy refers to the book and follows the agenda. The opening prayer is given by one child, a song directed by another, and the scripture recitation from the children. The children stand in front and with one of them leading off, they recite a scripture or scriptures they learned in our home Sunday School. Each week they learn a new one. Following the scripture reading, Daddy asks one or more of the children to explain what it means, and he sometimes makes a comment about the value of using the message of the scripture in our lives.

Then Daddy calls on each member of the family to give his contribution. Following are some of the types of things that have been done by the members of the family: *Large paintings*: The children love to use newspaper paper as big as they are to make special pictures. Joyce once made a lovely painting of Christ preaching to the people. As she displayed the painting, she told us some of the things Christ was telling the people. The children have a favorite book entitled *Sharp Ears, the Story of a Whale*, which I have read to them over and over again. Bobby made a colorful, expressive picture one time of Sharp Ears fighting with a giant squid.

Drawings and crayon pictures: Our children never tire of drawing

*From a forthcoming booklet of the same title, to be published by Olympus Publishing Company.

and coloring pictures. They draw pictures of everything they see and of all that happens. Bob claims he is going to "go broke" buying materials for them. Some of our guests have hardly been able to close their suitcases after trying to fit in all the pictures the children have made for them.

Flannelboard stories: Bob made us a nice big flannelboard and painted a scene of hills, a valley, and a stream. The children have used this many times. Even when they were tiny, they all helped to make pictures of Noah and the animals in the ark or of Baby Moses. Even the tiniest one can scribble some water or some bullrushes.

One daughter used the flannelboard after a camping trip to tell of the things we had seen and done. She showed the waterfalls, the streams, the trees, the wild strawberries, and the tent. We have found that the children love to relive their experiences through home night performances so that the activity is reinforced and has greater meaning for them.

Grooved board stories: Sherrie used a grooved board (a thick rectangular board with slots cut into it into which cardboard figures are placed) to tell one of the best stories we have heard at home night. It was the story of Lehi and Nephi in the Lamanite prison. She used corrugated paper for the prison walls and made cardboard steps. She made some very nice figures of the missionaries, the Lamanites, and the angels, and used some of the exact words of the scriptures as she retold the story.

Clay modeling: Bob has done some sculpturing which we have enjoyed very much. Among other things he has made some busts of our children which we have on our mantel. Of course, the children have thoroughly enjoyed watching him and sitting as models. They like to model while he models. Bob gave each of them a board and a block of plastilene. The rule is that they can have the plastilene as long as it stays on the board. So far I haven't found a milligram of it off the board. They wouldn't lose their chance to sculpture for anything. They have made some very good figures to show us for home night.

Scrapbooks: We have two scrapbooks for each of the children. One

is for reports of their birth, snapshots, and other treasured items. The other is one which I think will be a treasure, too. It is their book of pictures. I think when they look back in years to come to their first scribbles and then to the first "real" pictures of their no-armed, one-legged "family," and so on with examples of their art work through their early life it will mean a great deal to them.

Scroll pictures: A week ago Joyce treated us to an imaginary trip to the circus. She made pictures on a long roll of paper which she placed inside our homemade device in which a scroll may be placed and slowly turned to reveal one picture at a time.

Stories: The children like to tell and illustrate stories for us. These may be stories they have heard or read. At other times they are pure figments. The older girls like to read to us to show us what they are learning in school. Once in a while the children recite poetry or have us follow them in fingerplays.

Puppets: The children have performed with puppets for us on occasion. The simplest puppets have been made by stuffing a paper bag with crumpled newspaper and painting on a face. They have also used hand puppets.

Scenes in boxes: Those who give us small cartons as an aid to carrying our purchases don't realize how valuable these containers are. The children like to make small peep shows by setting up scenes inside shoe boxes. They make tiny figures and scenery to stand up inside the cartons. Sometimes we can look through the peep-hole in the end of the box and see a lovely winter scene with fawns and squirrels running through the snow. At other times we see a pioneer encampment in the tiny theater.

Objects made from wood, cloth, cardboard, boxes, and paper: Bob does quite a bit of woodwork. While he makes a hi-fi cabinet, the children work beside him to carve wooden toys and dolls. While I sew, the girls make doll clothes. When Bob finishes making graphs and charts for MIA leadership meetings from colored cardboard, the children use the scraps to make their own charts or to create mosaics. They like to turn cardboard boxes into railroad cars or boats or planes or

castles. Not only do they turn boxes and cardboard, but they also turn paper into more things than I ever dreamed of. When Bobby told me he was going to make a house and furniture out of paper, I said, "That's fine." You could have knocked me down with that paper, though, when I saw the house standing before me in three dimensions at home night.

Songs: Songs, of course, are a favorite. I'll treasure the memory of our four older children standing up to sing "Onward, Christian Soldiers" with Gordon singing out lustily a measure behind—just as in Church.

Lessons: Bob and I use our turn periodically to teach the children things they need to know to be happy in life. These include discussions of principles of the gospel, lessons in etiquette and behavior, and thoughts to stimulate their interest in the wonders and the beauties of the world about them. The children have also given us lessons at times. One day Sherrie made a card which said, "Honor thy father and thy mother." She pinned this to the top of the tack-board easel. Then she pinned up pictures of fathers and mothers helping their children. She gave us a lesson about the many good things our parents do for us and how we should appreciate these things and show our love to them. She asked the children for suggestions as to what they could do to show that they honored their parents.

Piano playing: Sometimes one of us chooses to use his turn at home night to play a piano solo. On some other occasions Daddy calls on two of the children to play for us after we have finished with individual turns. This gives the children quite an incentive to practise hard and have something ready, since they might be asked to show how they are progressing with their music. At times we use the piano for accompaniment to singing or dancing. Besides the piano solos, we sometimes have a harmonica solo from Daddy, and he sometimes accompanies us as we sing.

Pantomime: The smaller children like to act out something and have us guess what animal they are or what they are doing.

Dancing: One of the delights of my life is to watch our little Carol dance. She can hardly wait for Daddy to call her name. She jumps

up and does a dance step 'round and 'round. Her eyes sparkle, and she laughs and sings. Then she joins us in clapping for herself.

On one special home night, Bobby told us about the trip with Daddy to the Fathers' and Sons' Outing. He was bubbling over with delight, and he smiled all over his face as he did the dance the "real Indians" did around the campfire. Sherrie also did a lovely Indian dance for us after watching the Indian princess dance in the stake *Promised Valley* production. We were amazed that she picked up the essence of the dance and the drama and spirit involved in it, just from viewing the performance.

Skills and tricks: Daddy likes to help the children perform feats of skill. This often involves various types of gymnastics and daring acrobatic feats.

Along with a spirit of sharing which is fostered by home night contributions, there is also developed a desire to give to each other. The children very often make things to give out at home night. Gordon is always making up surprising things such as an angel food cake consisting of a cake with an angel on the top of it. One evening just before Halloween he gave us each a piece of pumpkin pie. He had drawn a pie, marked and cut out the wedges, and drawn a jack-o-lantern face on each wedge.

Joyce made some tiny scrolls with small wooden dowels and long strips of paper. She looked at the facsimile from the book of Abraham in our Pearl of Great Price and made a similar figure on each of our scrolls. She gave these out after telling us how we got the Pearl of Great Price. Another time she took colored electrician's wire which the telephone repairman gave the children and formed it into a cute bunny face which she stapled onto colored paper cards and gave to us at Easter time. Among the other things we have received at home night have been boats made by Bobby, flower-filled baskets made by Sherrie, bright-colored designs made by Carol, balloons from Daddy, and flags and cards for every holiday.

The joint activities we prepare as a family for home night bring us a great deal of pleasure. From the time the children were very small, we began making up plays and hav-

ing parades and shows.

The children enjoy acting out their favorite stories. They make big brown paper bags into masks and practise for "The Three Bears" play. They had a good time making props to act out a story from *The Children's Friend* about Abraham Lincoln who got trapped inside a cave and was found through the aid of his little dog. They work hours to prepare action, scenery, and costumes for plays about the pioneers crossing the plains.

One of the loveliest experiences we have had as a family came through our presentation of an Easter play. Mother gave the continuity as the children took the parts and spoke the words as they are given in the scriptures of Christ's teachings, of the last days of his life,

COMMENTARY

BY DONNA DICKEY GUYER

*As art, TV is now and then
a little careless with the pose;
but culture's out of focus when
the ads are better than the shows.*

and of the resurrection when the angels announced and the disciples heard and saw the reality of that most glorious of all happenings. Surely all of us were impressed more deeply with the import of the thrilling gospel message of eternal life.

Genealogy gets a big boost in our family through our home nights. On a number of occasions, I have used my turn to tell about our grandparents, our great-grandparents, and our great-great-grandparents. I show pictures of them, tell how they heard about the gospel, relate experiences they had in the early days of the Church, and show pictures of the temples they helped build. The children are captivated by these stories, and it seems as if our family night is reaching out to embrace and include a wider circle of "our family."

Our family council is held within the framework of the home night. Home night is such an enjoyable experience for the children that they are glad to receive instruction and correction periodically. We hold the family council in connection with home night at intervals when we feel there is a need. Bob calls on each child to see if there is anything

he would like to discuss. He asks if there is anything the child would like to see done differently or if there is any problem that should be discussed by the family as a whole. We talk about the rules we have in our family and about manners and courtesies we can do for each other. We try to decide how we can best do things so everyone in the family will be happy. We discuss these questions together and agree on what would be a good rule or what kind of behavior we will try to practise. We also check periodically on the progress we are making. The children have a chart for piano practising and one for their cleaning. They each have a room to clean. Gordon has the upstairs hall because he is the smallest. Bobby cleans the boys' room, Joyce cleans the girls' room, and Sherrie cleans the toy room. Each night they clean up their rooms for their daddy's inspection and record their grade. They all try hard to get an A-plus each time. I had to smile when I read my father's report about this in a family letter following a visit with us. He said, "The funny part is they seem so happy about it all." I'll have to admit that I have wondered how long their enjoyment of working is going to last, but they really think it's fun, and when we check the charts at home night and the children get to paste a star on them, they feel very pleased.

Games add to the fun of home night. Sometimes one of the children makes up a game and teaches it to us. At other times we play "I spy," "pin the tail on the donkey," or "button, button."

Following a very happy activity time at our home night the child who has made the treat passes it to the family. The children look forward to their turn to make the treat. They think through a number of ideas until they come up with the "perfect treat" for their turn. The little ones fix Jello or something very simple. The older ones help with or make by themselves more complicated recipes such as gingerbread, apple crisp, or bread pudding.

We bring our home night to a close by kneeling down beside the couch with each child saying aloud his prayer as Daddy calls on him (as has been our custom each night through the years), and giving our "goodnight kisses."



What can I give Him
Poor as I am?
If I were a shepherd
I'd give Him a lamb.
If I were a wise man
I'd do my part
But what can I give Him?
Give Him my heart.

Christina Rossetti

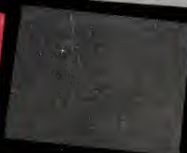


Era of Youth

Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor
December nineteen-sixty-two



To
give and
to get





by Marion D. Hanks

Happy living involves generous measures of sharing and taking, offering and accepting. Giving and getting are both good and worthy experiences, the one requiring as much love, sincerity, and graciousness as the other. To know how to do both with grace and consideration is a mark of a mature gentleman or lady.

But our honest experience is that one is more real fun than the other!

Giving really is more genuine joy!

Sharing really is more satisfying!

IF THE GIFT GOES FROM THE HEART, WITH LOVE.

Sincere giving requires and develops love. They who love most give most, and they who give learn to love better.

Think of mothers, prophets, Christ, our Heavenly Father.

True, the receivers are not always generous and gracious, but still those who love give.

Would YOU experience the joys of giving? Do you know where to start?

Serve God! Give him your heart!

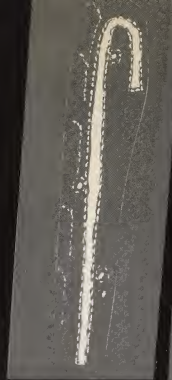
Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

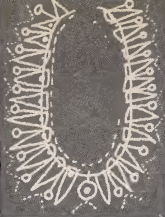
Anon.

When we are fully ready to give God our hearts, we are ready to give him everything. He requires our hearts and our hands and tongues and time and strength. Serve the Lord in love. Give him your heart. Surrender your life to him. Start in your own household to honor God by respecting your family and reach out to your neighbors. In small matters of personal relationships, be generous.

Giving our hearts, with love, is happiness.

A gift for the Savior on his birthday





by Elder Spencer W. Kimball
of the Council of the Twelve

In one of the stakes of Zion lives a family who gave to me a crisp fifty dollar bill, saying "Today is the Lord's birthday. We always give gifts to our family members on their birthdays. We should like to give a gift to the Savior. Will you place this money where it will please the Redeemer most?"

Two days later, Sister Kimball and I were on our way to Europe for a six months' tour of all the missions. As we made hasty and extensive preparations, we kept thinking about the birthday gift entrusted to us, and then the thought came to us that perhaps in Europe we would find the most appreciative recipient.

For months we toured the missions, held meetings with the missionaries and Saints, and met many sweet folk. There were numerous opportunities to present the gift, for the majority of the Saints over there could use extra funds. But we waited. Toward the end of the mission tour we met a sweet little woman in Germany. She was a widow or was she? For she had been alone with her family of children for ten years. Whether her husband was deceased or not, she did not know. A victim of war, he had disappeared, and no word had ever come from him. The little children who were small when he was taken away were now nearly grown, and the son was a full-time missionary among his people.

It was nearing the time of the temple dedication at Bern, Switzerland. I said to this sweet woman, "Are you going to the temple dedication?" I saw the disappointment in her eyes as she said how she would like to go but how impossible it was because of lack of finances. I quietly checked with the mission president as to her worthiness and the appropriateness of her going to the (Continued on next page)

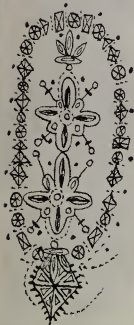
temple, and then gave to him half of the gift, which he assured me would pay the actual bus transportation to Bern and return.

A few weeks later we were in southern France. We had driven from Geneva, Switzerland, south to the Riviera. The long circuitous route had taken most of the day. The crowds of fun-lovers along the beaches delayed us so that for some twenty or thirty miles we moved slowly, bumper to bumper, to reach our destination. When we arrived, we were one hour late for our meeting. It was a hot night. The building was filled to capacity. A little woman sat at the piano, entertaining this large crowd to hold them until our arrival. For one hour she had played. I was so embarrassed for our delay and so grateful to her for what she had done to hold the group and entertain them that I inquired concerning her. Her husband, a professor, had died, and the sweet little widow was making a meager living through her musical talents. She was a rather recent convert. Her mission president and the elders assured me that she was worthy, and so I left with her mission president the other half of the gift for her.

We completed our mission tours of the ten missions and finally come to Bern for the dedication service of the Swiss Temple. The Prophet of the Lord was present and three of the apostles. After the glorious dedication meetings were over, the regular temple services were conducted in the various languages. As I assisted the French Saints in their session, I was conscious of this sweet little musician, and she literally beamed as she was enjoying the Savior's birthday gift. It had paid her transportation to the temple. Her eyes shone with a new luster; her step was lighter; she radiated joy and peace as she came through the temple with new light, new hope. And I whispered to myself, thank the Lord for good folk who remember the Redeemer on his birthday.

I was present again when the three German-speaking missions had their session in the temple. These faithful Saints were assembling for their first time in a holy temple of the Lord. Some of them had been in the Church for long years, and this was their first opportunity. And as these German Saints congregated, I saw a sweet mother rush over to a group of missionaries, single out her handsome missionary son, and embrace him. Their eyes were glistening as they were reunited after many months of missionary work. To meet in the temple of God, what a joy to them both! They moved about the temple together. I whispered to the Prophet their story of devotion and sacrifice and uncertainties. He was touched by their tender affection. How they wished the lost father could be restored and that they all could be sealed this day! The light in this mother's eyes was like that of one of her German sisters of the same group who shook my hand warmly and in deep emotion said to me: "Now I can face anything. Now that I have been through the Lord's temple, have made my covenants with my Heavenly Father, and have my own temple work done. Now I can meet any situation—hunger, cold, uncertainties, and even war with all its terrors will have less fear. Now I can take anything."

—taken from a talk given by Elder Spencer W. Kimball of the Council of the Twelve at a Sacrament service December 23, 1956.



"Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh *because of their yielding their hearts unto God.*"

Helaman 3:35

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit."

D&C 59:8

"... I, the Lord, will not hold any guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the hearts of the children of men."

D&C 64:32-34

"And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him."

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

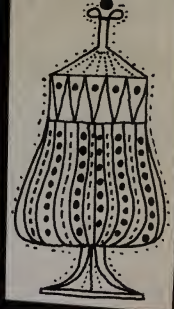
1 Samuel 16:6-7

"But all things must come to pass in their time.

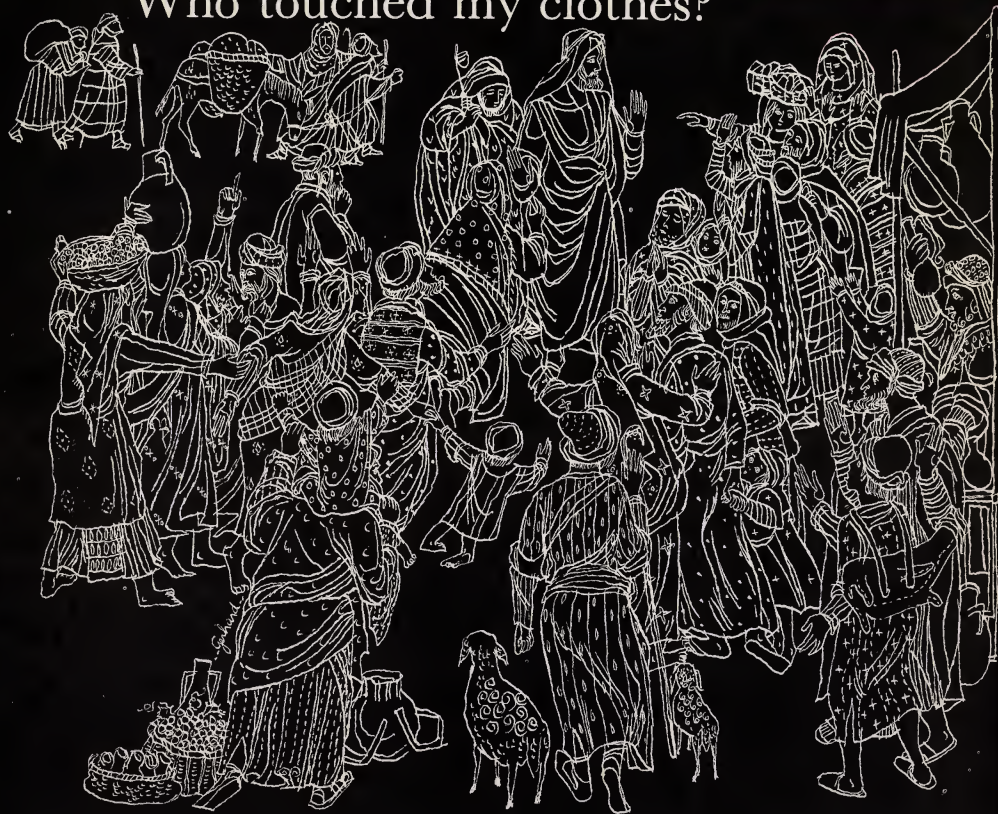
"Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

"Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days."

D&C 64:32-34



Who touched my clothes?





by President Milton L. Weilenmann

President Alaskan-Canadian Mission

The scene is a narrow, twisting city street filled with excited people who push and shove as they attempt to view a procession slowly making its way down this cobblestone passageway. It is noisy. It is a Jewish market place.

The people are curious, for walking down that street among the shoving, pushing crowd is he who is a King, the King of the Jews—a Nazarene—the Son of God. Look at the crowd. There is the beggar after alms, the proud merchant with his stall of goods, the little child hoisted high by a father who wants the little one to see—and then there is just the sea of faces—the thronging, pushing crowd.

Among these many people is a woman. Let us take a closer look at her. She is a young woman, but her face is lined with grief. Pain too has left its mark. Twelve years she has been ill “and has suffered many things of many physicians and had spent all that she had, and was nothing bettered, but rather grew worse.” Now she hears of this Son of God, and to this crowded market place she comes, not out of curiosity, nor wonder, nor to buy or sell—she comes out of faith; for says she, “If I may touch but his clothes, I shall be whole.”

He approaches now. The shoving, pushing crowd closes in. The disciples attempt to control the crowd. They are not successful. The milling mob throngs the Master. And then this woman reaches out and touches him “and Jesus immediately knowing in himself that virtue had gone out of him turned him about in the press and said, ‘Who touched my clothes?’” The disciples, to whom Christ asked that question were startled. With this sea of humanity moving relentlessly upon him, how could they know who touched him, and so they said unto him, “Thou seest the multitude thronging thee, and sayest thou, who touched me?” Jesus knew who touched him. There is a difference between thronging, pushing, and shoving—and reaching out and touching. So “he looked round about to see her that had done this thing.” And he healed her. In that crowd there were undoubtedly many others who had need of Christ. In the press of the multitude many felt his garments and looked upon his face, but only one really touched him. (See Mark 5:24-34.)

I love this story and the lesson it teaches.

Today many of us throng the Master, are curious, want to be close. We even call ourselves Saints in his name. The challenge is to do more than that. Learning the lesson of this woman of faith we must reach out and touch him.

How?

Prayer is a way to touch him. True service unselfishly given, enables us to reach him. Love honestly expressed makes contact with the Christ. Obedience to his commandments puts our hands into the hands of God.

The Lord said to Jeremiah, “Behold . . . I will make a new covenant with Israel, . . . I will put my law in their inward parts.” (See Jer. 31:31-33.) What a wonderful promise! When we get the spirit of the gospel into our bloodstream, that is, when the law of the Lord gets into our “inward parts,”—when we really reach out and touch the Master, when in every work that we begin in the service of the house of God, and in the law, and in the commandments to seek our God, we do it with *all heart*, we prosper, we achieve, we succeed.

Ways to give your heart for

Christmas

by
Elaine
Cannon



"Words of Wisdom: The best thing to give your enemy, forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity."

Balfour



Operation Appreciation

could theme a party where your crowd builds a giant greeting card to be presented to the ward bishopric.



Neighborhood Night

is a good tradition to start on your block. With a special committee (called together by you!) of teens, tots, and parents, plot plans which might include family talent acts, reminiscent reports, storytelling, scripture reading, caroling, and sweets.



The Gift that Grows

is nicest for shut-ins. Consider making a solarium of a gallon jug by inserting a variety of small plants into a layer of prepared soil on the bottom.



Christmas in the Chapel

could be a fragrant affair if you volunteer to arrange greens for holiday services. Make plans with the bishop.



Musicale

at the old folks' home could be the brightest thing in their holiday season and a memorable event in your own. You may want to take along goodies for the gathering to add joy. Check with officials first.



Feature Family Christmases

with snapshots taken through the years mounted attractively on red felt or burlap canvases. Frame and hang in the hall.



(Continued on next page)

Frosties

for the fellows in your age group at MIA would be a welcome treat to them on the last MIA before the holidays. And boys, a surprise serenade to the girls in return is thanks enough.



Party People

in the season of giving would do well to turn their get togethers into tree-decorating and delivering events for those in your area who might not "keep" Christmas any more. Go with gaiety and goodwill, a song on your lips, and a light in your eye. They'll be happy you came.



A Toy Trot

could be anything from a record dance in the ward to a pot-luck party at home, but if the entrance fee is a stuffed toy, child's nightgown, or a new game, the "loot" can be presented to the Children's Hospital. And welcome it will be.



Small Change into Big Change

happens when your group pools resources and buys a piece of athletic equipment for your ward or branch. Merry Christmas the whole year!

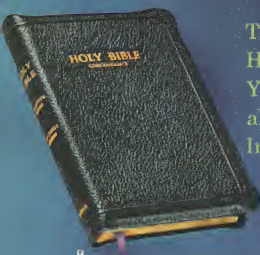


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